

THREE
GODLY AND FRUIT-
FULL SERMONS, DECLARING,
FIRST HOW WE MAY BE SAVED

*in the day of iudgement, and so come to life ever-
lasting: secondly, how we ought to liue accor-
ding to Gods will during our life: which are
the two things that every one ought to be most care-
full of as long as they liue.*

* *

Preached and written by the reverend & godly learned
M. IOHN MORE, late Preacher in the
Citie of Norwich.

And now first published by M. NICHOLAS BOVND:
whereunto he hath adioyned of his owne,
*A Sermon of comfort for the afflicted: and,
A short treatise of a contented mind.*

1. Thessal. 5. 21.

Try all things, and keepe that which is good.

Scene and allowed.

W^h. Ken no H.



Printed by Iohn Legatt, Printer to the Vniuersitie of
Cambridge. 1594. 4.

*And are to be solde at the signe of the Sunne in
Pauls Church-yard in London.*

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TO THE RIGHT WORSHIPFULL AND SUCH AS FEARE GOD, THE

*Knights, and Esquires, Iustices for the preservation
of her Maiesties peace in the Countie of Norf-
folke, and to euery one of them, Grace,
mercie, and peace from God the Father,
and from Iesus Christ our
Lorde.*



Hereas among the many hundred
Sermons, or rather certaine thou-
sandes preached by this graue and
learned father, by the space of more
then twentie yeares, in which hee
was licensed thereunto by the Uni-
uersitie of *Cambridge*; he left no
such notes at large whereby the
principall heades or chiefe matter of any of them almost
might be well collected for the better vnderstanding of o-
thers, sauing onely of these, which he wrote out worde for
worde as you haue them: It seemed vnto me, that his mea-
ning and purpose was, thereby to commend the most ne-
cessarie doctrine in them contained, to as many as he mought,
and that it should not be proper to them onely, to whome it
was first vttered, but stretch out it selfe further: neither
that

The epistle Dedicatorie.

that the fruit of it should perish with the sound thereof, but remaine afterwards, yea liue when himselfe should be dead. Which moued me thus to publish them, that so they might more speedily be caried farre and nere, and more easily be in the hands and eyes of all them, to whome they were meant. And as they intreat of that matter principally, which was most common in all his preachings, as being most necessary, (namely how we may be saued in death, and how we ought to lead our life) which can neuer be too much preached of, or too often heard of any; and therefore if he had still liued, he would still haue preached of this; so now because he is fallen asleepe in the Lord, and can speake no more vnto vs, and these points are but shortly set downe of him in the beginning of his Catechisme, (which yet with great fruite these many yeares hath beene often printed) this larger discourse of his might be in steade of a continuall preaching vnto all those that are desirous still to be confirmed in them: In which besides the matter whole and intire without any alteration, you haue his owne very wordes also as they were penned by himselfe, that so by the graue simplicitie, or simple grauitie appearing in them, all that were acquainted with his preaching, might thereby as it were by the colour & lineaments of it, easily discern that it is altogether his owne doing in deede: especially so many as then hearde him, might therby as it were by his footing, trafe out the author himselfe. Seeing then, vpon this occasion these sermons come abroad, I thought it expedient, or rather necessarie to commend them to your Worships godly consideration & Christian protection; because that being first preached in a Right worshipfull assembly and meeting of yours helde at Ode for the quarter Sessions then; and afterwards (the Lord so effectually blessing him, and mouing some of you with
his

The Epistle Dedicatorie.

his holy spirit) beeing written at the earnest request (as it seemeth) of your Worships, him selfe in his life time dedicated them after a sort vnto you: so that I could not now after his death, haue alienated them from you: vnlesse I would of purpose haue violated the will, and made frustrate the good intent of the deade: which yet if I had inconsiderately done, your Worships might haue challenged them, and recovered them into your handes. Hoping therefore that your Worships will fauourably interpret my boldnes, who beeing vnknowne euen in the face vnto the greatest part, yea almost all of you, haue presumed thus farre: seeing that therein I haue not so much disorderly intruded any thing vpon you against your wils, as dutifully redereed & deliuered vp vnto you your own: (as hereafter you may for my credit herein, heare in this treatise the author him selfe speaking vnto you by name) I humbly beseech you to receiue it as your own: I count it altogether needlesse to write in the commendations of it, (neither are my praises any thing, if they were needfull) the name of the preacher and writer of them commends them sufficiently, especially vnto so many of you, as knew his great learning, both in all the liberall arts, and almost all languages, and also in other studies meete for so great a Diuine: with his great godlines and continuall graue cariage of him selfe in the whole course of his life, which worthily did purchase him great reuerence amongst all: besides his feruent zeale for the house of God, which at the last did eat him vp: & his endlesse paines in preaching the Gospell in season and out of season: sometimes almost euery day in the weeke, for the space of certain yeres, and euery Lords day three or fowre times: and when he did least, so often as ordinarily the strength of man will permit, as many of your Worships are credible and eie-witnesses of it, besides many hundreds more: By all which

The Epistle Dedicatorie.

it may seeme he vntimely shortned his daies, yet seeing the ende of our life is to doe good, and he by making hast, did in so short a time, as much good, as if by sparing him selfe he had drawne out the same in length, if he could possibly so haue liued an hundred or two hundred yeares: what cause had he in his death thereof to repent, or we now in that behalfe to be sorie for him? But I will keepe your Worships no longer from him; you shall heare him selfe speaking vnto you, or rather the Lord by him: vnto whose gracious blessing, for the fruit of this, and all other his good ordinances towards vs, for our direction in this life, and saluation in the life to come, commending all your Worships, I humbly take my leaue, praying you to thinke on these things, which ye haue both learned and receiued, and heard, and seene in him: those things doe, and the God of peace shalbe with you.
Norton in Suffolke. 26 August. 1594.

Phil. 4. 8, 9.

Your Worships in all Christi-
an duties for the Lords sake,

Nicholas Bownde.





THE FIRST

Sermon.

2. Cor. 5. 10.

*For we must all appeare before the iudgement seate of
Christ, that euery one may receiue the things which
are done in his bodie, according to that he hath done,
whether it be good or euill.*



WE haue heard (good Brethren) heretofore, howe to behaue our selues one with another touching strifes and contentions; that we mult not be mooued to reuengement vpon euery light occasion, but put vp iniuries and harmes, and pray for our enemies, following the exāple of our Lord Iesus our chiefe peacemaker with God: that we euery one in like maner should be studious of peace in our selues, and helpe others to be at one among themselves, that the prince of peace may rest among vs: all this we haue heard at large declared vnto vs: it remayneth onely that we be diligent followers of it, for thereunto tendeth all teaching and preaching, to beate into our heades knowledge of our dutie towards God and our neighbour, that we should not onely be knowers of his will with the wicked seruant, but practisers of the same with the godly childe. And because in this point we be very dull, & content our selues often with the bare knowledge of our dutie, thinking it suffi-

cient, that we can make iolly discourses of matters, whereof we be nothing at all touched in our heart: I haue therefore chosen out this portion of Scripture, to this end, that it might partly awake vs out of such a sound sleepe of securitie, to the more deepe and effectuall consideration of our dutie.

These words as I haue read them vnto you be vttered by the Apostle to this ende, that he might stirre himselfe vp more frequently and earnestly to the doing of his dutie not onely before men in shew, but also sincerely from the bottome of his heart before God the searcher of the heart. For so it doth appeare by the verse going before: *howsoener it be*, saith he, *whether it be that we be at home in this bodie, or remoouing from home out of this bodie, we doe alwaies indeauour that our actions and deedes may please our God. For we must all once appeare before the iudgements seate of God*, as though he should say, Howe men iudge and esteeme of me, I make not so great account, so that my doings may be allowed of my God, for there is no remedie they must once come to be skanned before God, where all the allowing or disallowing of man can take no place. And herin also he secretly represseth and beateth backe the vaine ostentation of the false teachers, that had nothing before their eyes, but onely to haue the applause and the liking of men. I dare not so doe my dutie, saith he, as some teachers among you, who frame them selues to please men, but my chiefe and whole purpose is to please God in my calling; for when men shall haue giuen vpon my doings their verdict and iudgements, either in liking or disliking of me, I know that when men shall haue don with me, with their iudgements and censures, that I must after all that come before God, and he must take the viewe of me and my life, not according as it hath appeared outwardly to the shew of men, but as it hath beene indeede before God, and therefore I dare not frame my selfe to the onely liking of man, but especially to the pleasing of my God, before whose iudgement seate I must once stand, and that is it, that maketh me so carefull (as he addeth in the verse following) not onely to doe my dutie before men so truly as they can not iustly blame me, but especially to examine my heart before God, that it be vp-
right

2. Cor. 5. 9.

2. Cor. 5. 17.

1. Cor. 4. 2.

2. Cor. 5. 11.

right before him, as my outward doings are before me: because I set before mine eyes this terrible iudgement of the Lord, who is a fore reuēger of all dissimulatio. Thus ye heare then for what purpose the Apostle bringeth in this sentence of our appearing before the iudgement seat of God, that is, to stirre himself vp to walke more sincerely before God, & not to be contented with the applause or liking of men. It remaineth now that we gather our profit by it, & applie it to our vse, that it may serue vs in as good stead, as it did the Apostle: for I neede not stande long to prooue the truth of the sentence, seeing it is so euident through the whole bodie of the Scriptures, & so apparant as cā be, that Christ shall come to iudgement: it is a thing euidentynough of it selfe, and denied of none, the simplest of all doe acknowledge it, euery one knoweth that doomes day wil come, it is an article of our Creede, that Christ shall come to iudge vs, so that I neede not busie my selfe to set out that matter in large prooffe, which is of all so generally confessed: but this especially we haue to note out of it, that we learne to make our profit & benefit by it vnto our soules health, as the Apostle doth vnto his soule, and applie it vnto our soules, as he doth vnto himselfe. For he bringeth this sentence, not to doe vs to vnderstande, that he knoweth onely and acknowledgeth a iudgement to come (for the very diuels do in like maner so much, & yet cease not continually to rage against God) but that by the acknowledging of that iudgement, he is inwardly touched with a reuerent feare, and an earnest desire to doe his dutie and walk vp-^{2. Cor. 5. 11.}rightly both outwardly before man, & inwardly before God. This profit doth he gather to him selfe then, by thinking vpon the iudgement to come, & setting it before his eyes, that thereby he is stirred vp to walke this life warily & sincerely both before God & men: & by this example we are admonished (good brethren) to doe the like, that is, to set the remembrance of this iudgement seat of God before our eyes, that thereby we may be raised from our securitie: but alas, we are very farre from it; euery one of vs, I graunt, can confesse, (and I thinke we doe beleue it too) that Christ shall come to iudgement, we can so say, but alas we goe no further, wee gather not hereupon

with the Apostle, a lesson to our selues to walke therefore vprightly and without guile before God, knowing that all our doings must once come to the skanning before his iudgement: this we leaue out, and content our selues onely with a vain repetition of bare words in our Creede: & think that we are notable Christians when wee haue rolled vp the wordes in our Creede, that Christ shall come to iudge both the quicke and the dead, & in the meane time neuer apply it to our life, to take admonition thereby to walke in the feare of our God, this I say, men lile thinke vpon: but we see how the Apostle teacheth vs another lesson by his example, to apply the consideration of the comming of Christ vnto our soules with feare and trembling, to walke in simplicitie before God, because we cannot escape his iudgement. And it standeth vs in hand to learne it well, and put it in practise, for we see the vntowardnes of the world, & our owne blindnes, how we doe not onely suffer our selues to be blinded by others, but willingly cast before our eyes a thousand clouds and mysts of hypocrisie and securitie to blind our selues with all, that we should neuer see our owne perill and danger, & vtterly to burie in vs altogether the remembrance of the last iudgement, that we might more safely sleepe in our deadly securitie and sinnefull behauiour, to our vtter destruction both of our soule and bodie: therefore it is notable here that the Apostle calleth vs to the iudgement seat of God, for such kinde of doctrine hath great force to waken vs more liuely out of such perill & danger, when we commonly vse to tumble and wallow without feeling: for as long as we thinke we haue to deale but onely with man, we take vpon vs to rage like cruell beasts, without al reason & conscience in oppressing one an other & in deceiuing one an other, we comit all abominable wickednes in corners, & in the darke night, & thinke we be in excellent good safetie, because our naughtines can not be espied, nor tried out by men: but alas the Apostle saith we must all appeare before the iudgement seate of God, when all the men in the earth haue done with vs. and can finde out none of our naughtines, then must the Lord beginne to try out our wickednesse: and shall he in like manner (thinke you)

be

be constrained to give vs oueras one not able to bewray our lewdnesse! No, no, all the secret thoughts of our hearts are open vnto him: all our subtil practises which we contriue neuer so closely are every one of them apparent to his eyes, and he will sit in iudgement vpon them, and euen condemne vs for them to everlasting torment, if wee doe not now repent while he gives time. Yee see then it standeth vs in hand to put this lesson well in practise, to avoid the danger now in this time of mercie, which otherwise will fall vpon vs. And away with all vaine gloses, and visours of hypocrisie, whereby we vse both to deceiue our selves and others, and let vs learne now at last to walke in simplicitie before our God, and in plaine dealing with men. For otherwise, there is no remedie, when we haue wrangled out the matter never so stoutly before men, it must be brought notwithstanding in hearing before our God, whome wee can not with all the fetches of our subtil heads, neither deceive nor abuse. And yet it is a wonder to see how boldly men dare deale with God, and how impudently they dare behaue themselves in his presence, what wickednesse we dare commit even before his eyes, without all feare of his iudgement seate, as though he had neither eye to see our lewdnesse, nor sword to punish, nor yet iudgement seate to condemne. Wee dare boldly in the open presence of our God commit filthy adulterie, fornication, & all vncleannesse, which wee durst not for our lives be so bold as doe in the presence of a child of xiii. yeres old for feare of his presence, that could bring vs to a little shame here in the world, & yet sticke nothing at all like brute beasts, to commit all such villany in the presence of our God, who hath his iudgement seate to condemne vs eternally. Doth not this sufficiently bewray our blockishnes, that there is no feare of God in vs at al, when we dare so proudly checke against his maiesty, and do vterly sette to bury vp all the remembrance of his iudgment, that we might like filthy swine wallow and tumble our selves in all wickednesse and abominations without controlment! But like miserable caitiffes, which dare be so bold with our God, to make no account of his maiestie, and doe so lightly esteeme of his iudge-

1.King.8.39

Luc. 23. 30.

Revel. 6. 17.

& 9. 6.

iudgement continually in our finnes without repentance, vvee shall be haled before his iudgement seat in spite of our teeth, when we vwould be glad to haue the hils & mountaines to fall vpon vs, to hide vs from his presence: but all shall not preuaile. This sentence must stand more firme & sure then heauen and earth, that all of vs must appeare before the iudgement seate of God; wherefore good brethren, let vs not abuse this time of mercy, but now repent, while God giveth vs time, for afterwarde is a time of iudgement without mercy to all those that dare so horribly abuse Gods maiesty, & do not study to repent while they haue time: let vs now, while we lue vpon this earth set daily before our eyes the continual remembrance of Christs comming to iudgement, that wee flatter not our selues in our finnes: and the more carefully must we looke vnto it, because we see what blockish heathenishnes the vvorld is grovven vnto for lack of practising this lesson: for vvhath is the cause of all the disorders grovven amongst men, & all outragious dealing, but that men forget themselves, and think nothing of their appearance before the heavenly iudge? What is the cause of such flattery & craft among vs, such fetches, shiftes, & devices to deceive one another, such swearing & forswearing? what is the cause, I say, of all this, but only that men doe not effectually consider vvith themselves of the day of iudgement, vvhen all matters shal be righted, all secrets revealed, & craftie iuggling vvith God & man disclosed? mē, I say, do not think upō this, & therefore do harden themselves in their sinne. And especially here in Norffolke it is a marvelous thing to see how vve haue so shaken off all feare of God, & utterly buried the remembrance of his iudgement: if vvee can once deuise shifts & subtilties to delude iustices, Iudges, and Gods magistrates, that the lawv of man can not take hold of vs, vve thinke our selues as sure and safe as can be: if vve can find out any colour or fetch that can not be espyed by man in the iudgement seate, vvee on as slyly vvith the matter as can be, & think all cock sure. And though the matter be never so well knowvn vnto our consciences, whē vve do iniuries vnto others, yet if there be no vittnesses of the matter, or evident prooffe by lawv to convince vs, vve thinke vve be

be as safe as can be:& if vve be dealt vvithall by good men to deale uprightly vvith men & according vnto conscience, oh vve be straightvvaies vpon them; vvhat firrha? vvhat knowve ye by me? vvhat can ye charge me vvithall? vvhat vvitness haue yee against me? if ye haue any thing to charge me vvithall I vvill ansvver it:& thus vve play the iolly fellowves in advancing of our selues,& setting vp our crest, if nothing can be proved against vs by man. And vvhat if no man liuing can charge thee vvith any thing, thou miserable caitiffe, & that things can not be laid out plainly by vvitnesses, & evidences before men? dost thou thinke therefore to escape scotfree at Gods hand, & so to escape his iudgement? vvhat if there be no mā that can charge thee? hast not thou vvithin thine ovvne breast a guest at home, even thine ovvne conscience that chargeth thee of a thousand matters more strongly, and more fierlly pursuing the matter then a thousand vvitnesses? So could that cruell beast Cain, that bathed in the blood of his brother, vvrangle vvith God after that manner: *What dost thou meane to aske me of my brother? saith he, what have I to doe with him? am I my brothers keeper? is he not old enough to keepe himselfe?* He thought forsooth, he had made sure vvork on all hands vvhen he had gotten his brother into the broad fields far from the presence of men that none could espie him to beare vvitness of the fact; but the Lord findeth out this cruell tigre, and subtile foxe, & bringeth in vvitnesses enough to condemne him, that vvere present, even at the deed doing. Thy brothers blood, saith God, crieth aloud for vengeance in mine eares: dost thou thinke to escape scotfree in my iudgement, because no mortall man can testifie of it? the blood vvhich I put into thy brothers body, and thou cruelly didst let out the same, that same blood hath a lovvd voice before my iudgement seate, to beare vvitness against thee, and to call for iustice at mine hand to revengement: the verie earth vvhich opened her mouth to receiue the blood is another loud vvitness before me to condemne thee, vvhat saist thou to the matter? vvhat hast thou to say for thy selfe? Alack poore soule, he standeth as dumb as a block before his iudge, & hath not a vvord to ansvvere in his defence against these vvitnesses.

but

Gen.4.8,9.

Gen.4.8.

Gen.4.10.

Gen.4.11.

Gen. 4. 13.

but like an obstinate rebell against Gods maiesty, doeth mur-
mure against God, that he is hardly dealt withall, and that his
punishment is greater then he is able to indure, that he is op-
pressed and throwne downe with the fierce wrath of God. Let
vs see then what we can preuaile with all our shifts and sub-
tilties here, where wee thinke no man can charge vs, no wit-
nesse against vs: the Lord needs no such witnesse in his iudge-
ment seate, he can call all his creatures to witnesse against vs:
the very house wherein we commit wickednesse, our consci-
ence in our breast witnessing thereunto, the darke night, the
ground we tread vpon, the bedde we lye vpon, all the crea-
tures of God about vs, when we are committing wickednesse,
shall be sufficient testimonies against vs. The matter that we
so subtilly contriue in our braines, for to wind in our neigh-
bours and deceive them, euen the very matters them selues
shalbe sufficient before our God to stand against vs to condem-
nation. The pen, ynke, paper, parchment, scribe, subtil pe-
ty-fogger, and whatsoever haue bene instruments with vs in
our craftie deuises, whatsoever of Gods creatures we haue
vsed or rather abused thereunto, shall testifie their humble o-
bedience to their creatour to our condemnation: yea, euen
our owne hands that wrote, our tongue that spake, our feete
that went, our heart that deuised, our body that executed, must
needs stand in iudgement as an army of witnesses, to condene
vs. What did it auaile that miserable caytiffe, that he could
use his legges and feete to meete his Master, and his armes to
imbrace him, and his tongue falsly to speake wordes of pre-
tensed friendship, *Haile master*, & his mouth like a trusty friend
to kisse him: what could all these preuaile, I say, when God
pursued him more narrowly, and haled him more neerely vn-
to his iudgement seate? what did they preuaile? Alas poore
damned creature, his conscience was made his hangman. The
Lorde needed no other witnesse to bewray the false meaning
of his fained friendly heart, then his owne conscience within
his breast, that spake so lowd against him to his condemnati-
on, that he could not abide, but cruelly caused his owne selfe
saine legges and feete to carry him to his owne death, and the
selfe

Matt. 26. 48.

The first Sermon.

selfe same hands to hang vp his body to dispatch his life: and then, which is most lamentable, when he thought to beridde from his Iudge, then alas did he but begin his torments, which never can be ended. So horrible a thing it is to fall into the hands offo mighty a Iudge. O good breethren, let vs lay vp these examples deepe in our hearts, to bring in continuall remembrance before our eyes the iudgement seate of God, that we may learne to feare his maiestie, and stand in awe of his dreadfull iudgement seate, that we be not so bold with our God, to dally with him, and as it were, play with his nose as they say; thinking our selves sure enough when we can make faire weather with men, and with our smooth lookes, sugred wordes, and faire countenances subtilly intrappe our brethren. Alas good brethren this geere will not be good stufte with our God, when hee calleth vs to answer the matter in his highest court of parliament, it vanissheth away as smoke. Those same Iudas kisses be to common against vs, and which worse is, it is holden almost no sin: nay, I am afraid, it is accounted of most of vs a notable point of pollicie, as without which we could not be able to live amongst men, to flatter, speake faire, and as it were, to creep into mens bosoms, whereas within there is nothing but falshood and a double heart: and yet we are growen to this brutishnesse, as though God had no iudgement seate, that we thinke we could not otherwise live amongst men, unlesse we play on both hands with God and the world: and we haue made it, as it were, an infallible rule, and brought it to a common proverb, *Nescit regnare, qui nescit dissimulare*, He knoweth not how to keepe his owne, that knoweth not how to dissemble & fayne: flatterie & faire speech is called holy-water of the court, and I can not tell what. I know not what is in the court, for I am no courtier, but I am sure that we haue too much of such holy-water amongst vs here in Norffolke: faire words and false hearts, sugred talke and subtil meanings; it is too too common the Lorde be mercifull vnto vs, as though God did not see vs, view vs, marke vs, and even register vs vp vnto his iudgement seat: well good brethren, let vs not deceiue Psal. 10. 11. ourselves, all this our faire subtiltie is no more but Iudas kisses,

Heb. 10. 31

Mal. 6. 7.

and vndoubtedly, vnlesse we in time repent, we shall with Iudas at the hand of Almighty God taste of the like vengeance for God will not be mocked: & although during our life wee come not to the gallowes, or to ffordoe our selues as he did, yet our God hath his iudgement after this life, & will hang vs vp in hell with Iudas everlastingly: all of vs, if we doe not repent, yea although we do weare velvet coats on our backes, all shall not save vs: there is no remedy, we must all appeare before the iudgement seat of God: & therefore let vs now think upon it whiles we have time, that we may be in a readines when it commeth: for therfore we are summoned, & in that court we must appeare. Away then with all these counterfaieted devises, which be so common amongst vs, and fall at length to plaine dealing: let vs examine all our doings euen now presently, as

Dan. 5. 27.

they must be examined before the iudgement seat of God, and farle in no bumbasies of our own gloses, for that wil be found too light in the ballance: let euery one of vs now present, examine our selues, & apply this sentence unto our selues, & make our profit by it, to the direction of our life according to the wil of our God, and not only to please man. What naughtines soeuer we go about, let vs alwaies enter into our selues and say, what am I doing now? doth not God see me? yes: doth he not abhor this my doing? yes: hath he not summoned me to answer this my doing before his iudgement seat? yes: O what a

Psal. 50. 21.

miserable wretch am I then, that dare so boldly commit open sin before my God, as though he were fellow with me in my finnes! should I cast mine own soule away! O good Lord forgive me, I will never do the like againe, graunt me thy strength to bear back al the false allurements of Satan, that goeth about to destroy my soule, be merciful vnto me, & set alwaies before mine eyes a reuerent feare of thy iudgement seat, that I neuer ~~deep~~ sleep in my sinne, but thereby may be awaked to walke simply & plainly before my God without hypocrisie, dissimulation, or subultry during the whole course of my life. Loe then how we must apply this doctrine vnto our selves, that it may be profitable unto vs, & stand us in stead against the subrill practises of our aduersarie Satan.

But

But here is yet a further thing in this matter needfull to be considered, namely that whereas the holy ghost here calleth into our remembrance the coming of Christ to iudgement, he leaueth out the time when he will come, & maketh no mention of it at all. We must all appeare before the iudgement seate of Christ, but when the time shall be, whether to morrow, this night, or the next yere, or ten, twenty yeres, he telleth us not: no he speaketh not one word of that, he leaveth it out cleane: the holy ghost through the whole Scriptures hath left that time uncertain unto man, yea the very angels in heauen are ignorant of that, they know not when the Son of man shall come, no creature in heauen, earth, or hell knoweth that; the Lord hath hid it from his creatures, & only reserved it to him selfe: wherefore? that we knowing certainly that he will come, & not knowing when, might alwaies be in a readinesse, when he cometh, lest he taketh vs vnwares: for so doth our Lord Iesus Christ admonish vs, therefore be ready, saith he, *for ye know not when the Son of man shall come*: & to waken vs up more sharply, he telleth vs, that his coming will be sudden, saith he, *at an houre when ye least thinke, even as a sheepe in the night*. And upon the contemners of God saith Paul, *which lie and wallow themselves in their sinne, the day of the Lord shall come upon them suddenly to their destruction*: yea when they shall think themselves most sure, & safe, & make no more but a rush at the matter, & say in themselves, tush all is well, all is quiet, euen then suddenly shall destruction come vpon them, as sorow upon a woman with child. God then hath left the certain time of his coming vncertain vnto man, that we might alwaies be ready and deferre not the time of our repentance till to morow, because we know not whether the Lord will call us before to morrow: and this point is most specially to be noted, for else all that ever hath bin taught hitherto concerning the appearance before Gods iudgement seat will be altogether vnprofitable vnto vs: we will acknowledge that we must appeare before the iudgement seat of God, but we think it will not be so soone, but that we may haue a litle space to continue in our sinne: & you shall see that this is the chiefest thing that Satan useth to bring into the heart of man, to make him beleefe that the day will not be so soone,

Mat. 24. 36.

Mat. 24. 41.

Mat. 13. 35.

Mat. 24. 44.

1. The. 5. 2.

Verf. 34.

but that he may haue time enough before that day come, and therefore that he may yet a long time take his pleasure in his sin and repent before that day come. And I warrānt you he hath bene busie euen with some of you since that time that I haue bene intreating of this matter, to blow this blast in your eare, that that day is not yet so neare, but that you may continue a while in your sinne & amend afterwarde. The carnall eare of him that is loked in the sweetnes of his sinne, hath heard me al this while intreating of the iudgement of God to come, & very pleasantly laugheth in his sleue: oh, saith he, here is a fellow indeed, he is afraid of his owne shadow, belike he thinketh we be babes, & would afray vs with bugs: he hath bin telling a lōg tale of Gods iudgement seate, as though there were any that denied it, & as though we did not know it as well as he: but what for that? should we forgo the pleasures of our youth, the commodity of our crafty subtilties, & the hope of our gaine therby for feare of this iudgemēt? as though forsooth we could not amēd all this geere before that day come: nay, nay, let him speak what he will, we will take the pleasure and gaine of our sinne, and afterwards we will amend, & we trust all in time enough too. O subtil deuill that can so bewitch the soule of mā to viter destruction! but harken thou carnall beaſt to the voice of the Sonne of God, he telleth thee that this day is not known to any of Gods creatures, & darest thou appoint with thy selfe a certenty of it, as though it were not so soone? thy God saith, it shall come suddenly, and darest thou set him to schoole, to be wiser thē he? and say tush in thine heart, it will be lōg first? no but he telleth thee, if thou be secure, it vwill take thee vnwares, in a moment, in the tvvinkling of an eye, before thou be vware, and vwhere is thy amendment then? therefore he chargeth thee to amend novv, & deferre not the time, least thou be taken vnwares, and so caried to eternall destruction, and vwhat shall then all thy vaine hoping for a longer day profite, vvhen thou art taken suddenly, as the bird in the net? But thou saist, it vwill not come so soone, but Christ saith, it vwill come at an houre, vvhen thou least thinkest: & telleth thee flatly, that if thou shalt play the vvicked servant, and thinke thy master will tary long, and

Mat. 24. 41,
44.

1. Cor. 15. 52.
1. Theſſ. 5. 2.

Luc. 21. 35.

and be many yeares and daies before he come, and thereupon
fallest to beate thy fellow-seruants, and deale subtilly with the,
without regard of the coming of thy master, Iesus Christ
flatly telleth thee, that he will come in an houre, when thou
least thinkest, and giue thee thy portion with hypocrites in e-
ternall burning fire: then what hast thou gained by such pre-
suming vpon Gods mercie, and hardning of thy selfe in thy
sinne against God, when thy pleasure is turned into paine, and
thy securitie and ease into continuall torment? Alas, good bre-
thre, that we should be so blinded with the subtilties of Satā,
for the gaine of a small earthly trifle to cast away soule and
bodie eternally. VVhat can it profit vs to winne the whole
world, and loose our owne soule? and this we doe so long as
giuing care to the vaine allurements of Satan, we continue in
our sinne, deferring the time of our repentance till afterwards,
thinking that the Lord will not come so soone: you see then
the lacke of practising this doctrine, that is here taught vnto
vs, is the cause that at this day men are so hardened in their
sinne, and boldly goe on forward to eternall destruction. Men
doe imagine with them selues, that although they must one
day appeare before the throne of God, yet it will not be so
soone, and thereupon they neuer thinke of that matter, but
deuise all wickednes in their braines to fill their purses, feede
the paunches, deceiue their neighbours, and generally all o-
ther spite and villanie against God and man: and all because
they thinke themselves in sure case, that the day of repentance
is not so neere, but that they may amend all this geare in time:
but it is not so, they are deceiued. The Scripture telleth vs it
will come sooner then we thinke, & therefore amend betimes,
least we perish all. And it is a maruelous matter to see howe
wonderfully the aduersarie hath preuailed in this: for whereas
God would haue vs alwaies in readines, because the time is
vncertaine, the cleane contrarie is settled in our hearts, name-
ly to take our libertie in sinning, because the time is a farre
off, as we dreame: and this perswasion is so deeply settled in
our breast, that if men be admonished to take heede of their
dealings: for a day will come when all things shalbe righted,
then.

Mar. 24. 48,
50, 51.

Mat. 16. 26.

then they thinke straightway they haue a great long scope giuen them to range in: for they take it as a principle most surely rooted in their hearts, that that day is a far off. If they be threatened with the comming of Christ to iudgement, you shall see them make of the matter no more but a scoffe and a mocke: oh syr, if ye giue me so long a day, nay then I shall doe well ynough: and here they can fall to gybing, and make them selues merrie with the talke of the welchman, who hauing robbed a man of his budger, and beeing threatened that he should answer for it at the day of iudgement, made answer, that if he might haue so long a day, he would haue the cloake too: and thus miserable caytiffs they thinke they haue notably preuailed, when thus they haue scoffed out the matter: but alas, pore soules, it is no more then a laughter from the teeth forward: for when they haue put from them the day of the Lord as farre as can be, and that God for a time let the play vpon the hooke, yet alas, there is a thing within their brest, that sometimes will sting them to the heart in spite of their teeth: but yet here-withall you see how common this is amongst men, that the day of the Lord is a farre off: for when we can so readily giue such answers as this, If ye giue me so long a day, &c. surely we bewray our owne heartes vnawares, that wee are perswaded in our breasts, that it is long to that day. And the same opinion haue we in like maner of the day of our death; there is scarcely found amongst vs any so old, but he wil thinke he might liue one yere longer, or at least one moneth, or one day, so farre he is off from thinking on his death: if we be young, oh then we thinke our selues as sure from dying, as God had sealed vs his letters patents for our life till old age: and hereupon it commeth, that in our lustie youth (as they tearme it) we neuer thinke to make our selues readie to God-ward: nay so farre are we from all feare of God, that vnlesse we play the wilde coltes in all licentiousnesse and sinne, we thinke we haue not well spent our youth according to the course of nature: and into such beastlines we are gone, that we haue framed an heathenish, nay worse then heathenish, rather a deuilish prouerbe, *A young saint, an old deuill*; as if so be we should beginne to be holy in

our yong age, it were the next way to make vs diuels when we are old: and as though it were the best way to be a diuell in thy yong age, that thou mightest be made a good holy man in thy old age. But I pray thee, what if thy God call thee while thou art a young deuill, what shall become of thee in thine old age? if the Lord cut thy yeares short, and make an ende of thy life, while thou art playing the yong lustie deuill, I warrant thee thou shalt neuer come to be neither old saint nor young saint. This I speake (good brethren) with griefe of heart, to see into what miserable blindnes we are tumbled, that the thing which God hath hid from vs so secret to himselfe (the day of his coming, and the day of our death) as though we were of Gods counsell, we will be so cunning in it, as if he had not onely reuealed it vnto vs, but also had sealed vnto vs the assurance of it. And all this we doe, that we may more boldly sinne without controlment, thinking when we are old, we will then beginne to frame our selues to godlines: but alas, good brethren, we deceiue our selues, it is not so, we haue no assurance of our life, we can not tell when it shall please our God to call vs, at midnight, noonetide or cockerow, wee are not certen one minute of an houre to liue, and therefore let vs not driue off from day to day, and thinke he will amende, least he come vpon vs vnwares, and finde vs vnprepared. Take heede, good brethren, that we doe not flatter our selues, to thinke I am but yong, & I trust I shall not die so soone, I will take the pleasures of my youth a while, and when I beginne to be old, I will then wholly applie my selfe to Gods will: or thus, although I be somewhat aged, yet I trust I shall not goe so soone, I thanke God I feele my selfe strong and lustie, I can eate my meate well, and I will not yet settle my selfe to be readie, when God calleth me: I may continue yet a little while in my craft and subtiltie, til I haue got but such a piece of ground, or so much money to lie by me, and then I will amend: when I shall begin to be sicke, then I will settle my selfe wholly to God-warde: Let vs take heede, good brethren, of these blasts and temptations of Satan, that we be not deceiued; doe we not see both daily and houely how that the Lord calleth as wel
the

the young as the old? and what patent haue we of our life, that we are not in the number? Doe we not see that God calleth men euen suddainly, when they are in as good health as can be, yea euen when they are eating their meate at dinner, euen supping an egge is the last breath that euer they draw? wherefore doth the Lord this, but onely to let vs vnderstand and see before our eyes, how soone our life is gone, that so we might alwaies be in readines: we see these things continually, and yet alas howe smally we profit by them: wherefore we see it needefull, and a thousand times more then needefull, to haue this soundly imprinted in our heart, and the remembrance of it continually before our eyes, that we must hence we can not tell when, that our heathenish cares, and Epicures pleasures may be cut off by the continuall meditation of the same, otherwise vndoubtedly. good brethren, when we thinke our selues most at ease, we shal vnderstand the sentence here that Christ Iesus spake, That we shalbe taken in an houre, when we least thinke. That rich Epicure that wallowed and tumbled in his wealth, little thinking vpon his death, but soked in his sinnefull pleasures, sitteth at his ease debating with himselfe howe he may make his life most easie, and at length concludeth with himselfe such a way, as he thinketh to liue most pleasantly and easily for many yeares: he will pull downe (forsooth) his old barnes, and build him greater, that shalbe able to receiue all his grayne, and then like a iolly carnall swine, he will say to his soule, Oh soule, eat and drinke, and make lustie good cheare, for thou hast ynough laid vp for many yeare: here is nothing with him but cherishing the belly and pampering the bodie, as though God had put life into him, and set him in this world for none other end, but like a bruit beast to cráme vp his bellie to the corge, and feede him selfe fat against the day of slaughter: this miserable caytiffe hath forgot himselfe that he must die, there is no remembrance of death, but as though he must liue euer: but when the carnall belly-god in his chiefeft ruffe and (as he thinketh) in his greatest felicitie, his cheare was cleane changed in a moment, he heard a voice that daunted his courage, it was said vnto him in the selfe same

Luc. 12. 17,
18.

same houre, Thou foole, this night shall thy soule shall be taken from thee, this night thou must needs die, and what shalt thou then be better for all this false conceiued ioy in thy pleasures and riches, when thou must not inioy them one minute of an houre? I am afraid, good brethren, it is too liuely and too true a description of vs Englishmen, which haue neuer done with feeding the belly and cloathing the backe, as though we should liue here euer. I am afraid too many of vs haue vtterly vanished out of our remembrance the day of our death, Amos 6.5. or els haue put it a farre off, as though it would not come of a long time: I am afraide too many of vs say in our hearts with this worldly wretch: Oh, if such a thing and such a thing were brought to passe, I would say to my soule, take euen thy full pleasure, eate and drinke thy belly full, make merry, take euen thy hearts desire. Alas, good brethren, let vs take heede vnto our selues, what shall it auaille vs, when God shall suddenly take vs from all our pleasures in a moment, and throw our soules into euerlasting torment? The cause of this loosenes amongst vs is, because we doe not practise that doctrine that is taught vs out of this sentence, namely that the day of our departure is vncertaine, euen oftentimes when we least thinke: wherefore I desire you in the feare of God, for the loue we beare vnto our owne soules, that we make our profit of this sentence better then we haue done heretofore: let vs apply it vnto our selues, and call our selues to an account, euery one of vs enter into his own heart, and thus say, VVhat wickednes doe I know by my selfe? Am I a thief, a murderer, a couetous person? is all this hid from man? yea. But alas, God doth see it, and hath appointed a iudgement to punish it, therefore I will no more continue in it: I will now repent while I haue time, I will not dāme mine own soule, for once I must appeare before the iudgemēt seat of God. And if the deuill would goe about to suggest into thine heart, that it wilbe long before the day come, and that that thou hast yet a long time to liue, and therefore thou maist a while continue in thy sinne, answer him with Iesus Christs words, that then I shall haue my part with the wicked seruant in the continuall burning lake: that the time is not knowne to a-

Luc. 12. 22.

Matt. 24. 51.
and 21. 44.

ny creature, it is vnccerten, it will be sudden when we least think:& therfore defer not to be alwaies in a readines: if he will reply and say, it is not like to be so soone, for that all things are well, and there appeares no tokens of sicknes, much lesse of death, answer him againe, that euen therefore I ought more to
f. Theff. 5. 2. suspect the day to be neare, because it shall be at such a time, as men shall thinke all things well and quiet, euen then shall it come and take men vnprepared. Let vs, good brethren, in this manner applie this doctrine to our selues, that we may profite by it in newnesse of life: let vs not deferre the time till to morrow, the Lord God knoweth where we shall be to morrow: we are al of vs here now, God be thâked, but the Lord knoweth whether we shall euer come together againe or not: the Lord may take vs before we goe out of the Church-doores; so vnccerten are we of our life: wherefore let vs for Gods sake deferre the time no longer, but euery one of vs now beginne to amend, and lie no longer in our sinne, but turne to the Lord by true repentance, knowing that our time is vnccerten; thus doing, we shall finde the Lord our God mercifull vnto vs, he will increase in vs his graces and gifts of his holy spirite, that we may grow on forward from faith to faith in sanctification and newnesse of life, till it shall please his goodnes to call vs in his good time to euerlasting rest.

Thus we haue heard, good brethren, what we haue to learne out of this sentence, it remaineth that we knowing it, put it in practise, and that we doe not thinke it sufficient to come hither to sit here, and to lend our eares to the preaching to giue it the hearing, and haue yet notwithstanding no purpose of amēding, but rather some hard heart still to continue in our sinne, as we we came: for assuredly if we doe so, the eternall God wil neuer suffer vnreuenged such horrible contempt of his blessed word: it is an horrible abuse of Gods worde, yea of God him selfe, whē we so dally with God: ye, if I that preach the word should thinke it sufficient for me, when I haue told you Gods will out of his word, and yet not applie it to my selfe, to reforme my life after the same, assuredly I should answer that horrible contempt of Gods maiestie before his eternall throne of iustice: if ye shall then (good brethren) harden your faces against this worde of

God, and shake it off, and say still in your hearts, For all this I will continue in my sinne a while, and for all his threatning I trust I am not so neare death, but I may amend before that day come, let him say what he will, I will not yet begin: then I testifie vnto you before the eternall God, that the master of the house will come in an houre, vvhhen ye least thinke, and giue you your portion vvith hypocrites, vvhere shal be vveping and vvayling and gnashing of teeth: and then vvhen ye vvould it is too late, alas ye can nor. If ye shall novve abuse this day of mercie, and Gods long suffering that dravveth you to repentance, and like carnall beasts sling abroad, and kicke vp your heeles against the Lord, violently throwing from you all godly admonitions, vvhereby he goeth about to pul you vnto him, he shal come vpon you like a fierce lyon, & vtterly consume you in your greatest pride, vvhen ye least think: but I hope better of you, brethren, and good cause I haue so to doe, I thank God for it, I trust the Lord will vvorke in your heart, that ye will not deferre the time, but euen novv beginne to turne to him, vvwhile he offereth you mercie, and presume not of hereafter. Remember the fiue foolish virgins, that had no oyle in their lamps, and yet for all that tooke no thought, but snorted and slumbered vvithout all care, thinking they should haue time enough to prepare, but alas they vv ere deceiued, for the bridegrome came sodainly, and those that vv ere found readie entred in, and those iolly fooles that deferred so long vv ere shut out, and shall neuer enter in: for Gods sake, brethren, let these things enter deep into our head & heart: let vs haue these things so deeply imprinted in our hearts, that vve may think vpon them continually, & say alvvay vvith that holy man, vvwhether I sleepe or vvake, me think I heare continually sounding in mine eares, the trump of the Lord that saith, *Arise ye dead, come to iudgement: let vs alvvay be prepared against that day, & alvvayes say in our heart vvith the saints in the Apocalyps, Come Lord Iesu, come quickly, I am ready for thee, come vvhen thou vvilt: that our hearts may still* long after it, & say vvith the Apostle, *I desire to be dissolued, & to be vvith thee, o Christ*: othervvise if we shall deferre it, and take our pleasures in this vvorld, then alas euen the remembrance of death, Oh how bitter wil it be to him, that hath his heart vpō

Matth. 24. 53

Rom. 2. 4.

2. Pet. 3. 13.

Math. 25. 13.

Reuel. 22. 20.

Phil. 1. 23.

Luc. 23. 30.
Reuel. 6. 17.
and 9. 6.

the things of this world? it will nippe our heart a sunder to part with our goods, to part with our pleasures, and all because we haue so long abused Gods long sufferance, and prolonged the day of our repentance, till suddenly we are taken: then we could with the wicked contemners of God, with the very hills and mountaines to couer vs and hide vs from the presence of the fierce iudge, whom we haue so stubbornly contemned: but alas, it will not preuaile, we must euen be hayled before his iudgement seat in spite of our teeth: wherefore, good brethre, let vs thinke vpon it, and thinke vpon it againe, that it neuer part from vs: these be waightie matters to be thought vpon, these be things that must alwaies keepe vs occupied, and not heard with the eare for the space of an houre, but they must be our continual meditation our whole life: I trust by Gods grace ye wil thinke vpon it, that you may profit by it: I hope well of you, as good cause I haue, especially because I see the Lord hath mooued you to this good work, whereunto you are assembled, that you think not much neither of cost nor trauail for the benefit of the common-wealth and ease of your brethren: continue and goe on forward, be not wearie of well doing, seeing the Lord is with you in blessing your labours, remember the time we haue is short, let vs be doing good while we haue time, remember that your callings require the same, beeing magistrates of peace, to be carefull of peace: remember that ye must once be called to account before the iudge for your calling, & then though all the men in the earth would cleare you, if God doe condemne you, there is nothing but destruction: let the vprightnes then of your consciences be in these your meetings, that ye may be void of vaine glorie before men, and be simple before God to doe good, and then the Lord will blesse your labours in this life, and in the life to come ye shall receiue full ioy both of soule and bodie foreuer. Ye see then the meaning of this sentence, and how the Apostle takes it to his vse, to take his profite by it, in setting it alwaies before his eies, to keepe him thereby in a continuall awe of God, while he skaneth his doings, not onely by man, but especially by God, who hath his iudgement to call vs vnto, to answer the matter when

we least think:& herin how we are admonished to do the like, and to take our profite by it in like manner; thus much, I say, hath bene declared out of this place, in that sence and manner that it is vsed by the Apostle. There is yet further doctrine in particular to be delivered out of the same very profitable for vs for our instruction, of which we must in like maner gather our profit: for whereas it delivered vnto vs, that we must once appeare before the iudgement seate of God, we are not onely thereby taught to be raised vp to a more diligent vew of our doings, that they be sincere before God, which the Apostle doth here, but further having entred into our selves, and found in vs many imperfections, yea and horrible sinnes, which the Lord hateth, and which he hath pronounced to be punished with his heauie curse and eternall condemnation, knowing that he is both a iust God and a true, which hath set this punishment downe, and hath already summoned vs to his iudgement seate, we are hereby (I say) admonished carefully to consider how we may be discharged in that iudgement day, & delivered from that same punishment, which our sinnes haue deserved. This is a speciall point to be considered, and deeply to be waighed of every one of vs, and not slightly to be passed over: it is our chiefeft ioy in our life, our only comfort in our death, and our true happinesse after death. Without this wee are most miserable of all creatures, yea in worse estate then the very brute beastes: for they (silly poore things) yet shall have an end of their miserie and toyle in their death: but wee if we know not this, shall then in death and after death begin our eternall torments, which shall never haue end. Without this although we liue in this world most pleasantly, most wealthily, and most gloriously, yet we are of all creatures most unhappie: for what shall it auail vs, if we winne the wealth, pleasure, and glory of the whole world, and at the day of iudgement loose ourowne soules, and be throwne downe into eternall torment? what benefit doth that rich glutton, that now lyeth burning in hell, and shall, what benefit doth he reape of all his good cheere, that he deuoured in his life time? what is he better for all the fine apparel, that he clothed himselfe with-
all?

all? what doeth he now gaine by all the glory that he inioyed in this world? what doth it help him now, when he is in everlasting torments? He would now haue ease for a minute of an houre, and can not. Ye see then it is a most needfull thing to think upon this now while we are living; that seeing we must once appeare all before the iudgement seate of God, we may now begin to be carefull to know the wayes and means how we may be set free in that iudgement, & so come to eternall life: for vnto this end the Lord giveth vs life and being here in this world, to the glory of his name, to learne all this while we liue here the true waies & meanes how to be delivered in that day to liue ever & never die: you see this, it is a special & a most principall point, that wee be here taught, that is, that wee be most carefull to be discharged in the day of iudgement, because it standeth vs in hand in paine else of casting away both of soule and body into eternall fire. But it is lamentable to see the great ignorance among vs in this most chiefe and most necessary thing: there is none almost but he knoweth he must come to iudgement & looketh for doomes day, but alas, how or by what meanes he shalbe discharged in that doome and iudgement scarcely shal ye find the hundreth person, that knoweth it: in this point generally the whole earth is ignorant. It is too lamentable, good brethren, especially among vs that haue the name of Christians, yea in the time of the gospell that wee should be ignorant of this chiefe point, how we are saued by Christ. The multitude generally are so ignorant in this, as is marvelous: aske the how they hope to be saued in the day of iudgement, they can not tell: some peradventure will give answer in generall words, Even as it pleaseth God, or by Gods mercy, I put me wholly to his mercy, or by Christ, or such like words: but aske them further how & by what means it pleaseth God to saue them seing their sinne must be punished? or how they trust to be saued by Gods mercy seing God in iustice must punish their sinne? or how or by what meanes they hope to be saued by Christ? these things, I say, they are vtterly ignorant of. And you shall see not only simple soules (as they call them) ignorant

ignorant of these points, but commonly even those, which otherwise haue great gifts of wit, & skill of things in the world: yce shall see a company that are so skilfull in any matter almost which is to be skanned before a mortall iudge, that they wil go neare to goe beyond a good skilfull lawyer, & put him to his pinch, & yet notwithstanding examine them of this law point, how they shalbe saued in the day of iudgement, they haue no wit to answer it, they are not book learned forsooth, as though only book-learned men shalbe saved, & not the simple as wel. Nay come also to those that haue excellēt gifts to serue in the common wealth, & seeme to be of great countenance & wisdom, and I warrant you, if due examination were made, they should be found to be ignorant in this point, & not to knowe the way and meanes of their salvation. I speake that which I know, it is a lamentable thing to see it. I haue dealt with such men diuers times, and haue found them vtterly ignorant in the knowledge of their salvation, & yet otherwise men of great wisdom. Wherefore the case is too lamentable, that that thing which the most simplest ought to know, euen the most excellent are ignorant of. Nay there is yet a further thing that augmenteth the matter, and maketh it worse; namely, that me are not ignorant of this so needfull a thing, but also they are altogether retchlesse, and haue no care to seeke to know it: we haue neuer done with carking and caring for our bodies, we ride, we runne, wee digge, we delve, wee labour, weetoile, and all wee thinke too little to preferue our bodies, and in the mean time what shall become of our soules and bodies in the day of iudgement wee haue no regarde: and yet euery one of vs will confesse that we ought to be more carefull for our soules, then for our bodies, more carefull for the life eueralasting, then for this present momentarie life: and yet contrary to our owne conscience, contrary to our owne knowledge we leaue the principall not regarded, & bend our whole force, wit, skill and travell to the other, that indureth but a moment in cōparison of the other, what do we now hereby good breethen,

brethren, but onely make our selves vnexcusable before the throne of God: Nay further, even all the whole partes of vs both of soule and body, which God hath giuen vs to be most chiefly exercised about the heavenly life, we make them euen so many witnesses against vs in the day of the Lorde, because we haue abused them to serue our turne in this bodily life, far above the heavenly life. So that the Lorde need no other witnesses against vs to condemne vs in the day of iudgement. The wit that God giveth vs, which we haue so carefully vsed to devise for our bodies in this life, and never bent it carefully to seeke for the life to come, must needs beare record against vs in the day of iudgement: the tongue that we have vsed so carefully to speake and crave for worldly things, and hath bene so dumb in heavenly things: the secte that haue so speedily runne about worldly gaine, and haue bene lame in heavenly profit: the eare that could so carefully listen after worldly gaine, and was deafe at heavenly matters: and to be short, all the whole partes both of our soules and bodies, that we haue so carefully and miserably vsed about these worldly things, and so slackly vsed about heavenly things which should haue bene the chiefest: all these, I say, shall be sufficient to condemne vs before our God, when he shall come in iudgement. It standeth vs in hand then, good brethren, to be more carefull how we may be discharged before the iudgement seat of God, and so come to eternall life: more carefull, I say, then we haue bene. The matter must once come to handling, and it is a waightie matter, it toucheth the life euerlasting. There is none of vs all, but if we had a matter to be answered before an earthly iudge, if it were but touching a parcell of our lands & goods, if it were but an hundred pound matter or a thousand pound, there is none of vs all, I say, but in such a case we would be marvellous carefull for the answering of it, and seeke all the meanes possible to know the remedy in law how to be discharged: but if it were a matter that touched the losse of our life, oh then we would trudge post vp and downe for counsell this way and that way, and seeke all the meanes that could be: we could never sleepe quiet in our beddes, till we knew how the matter would

would fall out. But in the case that must be answered before the heavenly iudge, and toucheth the losse of the lands of heaven, the losse of the goods of heaven, the losse of the life euerlasting, O Lord, how carelesse are we? we never care for it, we neuer ride nor run for it, we never breake our sleepe for it: wee shall see men in this behalfe as senselesse as can be, utterly o-uerwhelmed with a brutish securitie:& yet we think our selues notable Christians, and to haue wound up the matter very cunningly, when we can haue giuen some generall answers, as to say, euen as it pleaseth God: but as he hath revealed himselfe in his word, we never seeke that, but only keepe our selues contented with such generall speeches, and never seeke in his word the mean how. If there were any such one among vs, as hauing a waighty matter before a iudge to be answered, cared not for it, and would seeke no counsell, nor vse no wayes nor meanes for to answer the matter, would wee not sharply rebuke the man, & bid him take heed to himselfe, to seek for help in time, and cast not himselfe away, & his wife and children, & so forth? and yet if the stubborne man would notwithstanding be carelesse of the matter still, and wilfully cast himselfe away, will we not say straightwaies, hee was well serued? he mought haue helped the matter if he would haue sought for it in time, but he would take no counsell, and therefore hee hath cast himselfe away? we can haue these speeches too common in our mouthes concerning these worldly matters, and yet in the meane time doe ye not see, how we giue sentence against our selues? for, there is none of vs all, but we have a great waightie matter of life and death, of soule and body to answer before the great iudge Iesus Christ, and yet as though the matter were nothing we will not now in this time of mercie be carefull how wee may answer it, but onely wipe it avay with a worde: euen as it pleaseth God (say wee) euen as it pleaseth God. True it is, that all must be as it pleaseth God, that is true, and that God will deale with vs in that last iudgement euen as it pleaseth him, all that is true: but seeing God hath set downe in his worde how and by what meanes it please

seth him to deliuer us & discharge us in that iudgement, if we shall now not seeke to know that same meanes of our deliuerance, which he hath so plainly left unto us in his worde, surely we can not but be guiltie of our owne condemnation, and must needs confesse, that we are but rightly serued at the hands of our Iudge, when hee giueth sentence of condemnation upon us, because wee would not seeke that counsell, that the Lorde had left us, nor seeke to know the way and meanes of our deliverance, when wee had time, although wee can couer it neuer so closely, with, as it pleaseth God, as it pleaseth God. Wee shall finde that it pleaseth God to punish with euerlasting destruction such horrible negligence and contempt of our saluation. Away then with all such vaine colours as Satan would cast before our eyes to make us negligent still: and let us in the feare of God begin to seeke carefully how wee may be discharged in the day of iudgement, and so come to euerlasting life. It is a waightie matter, it is a great matter, it must be looked unto, it passeth a Westminster matter, this toucheth landes, goods, and life euerlasting. The reason that maketh men so retchlesse and negligent in caring for the heavenly life, is because wee dreame it to be but an easie matter to come to euerlasting life, we thinke it but a small matter and soone gotten, and therefore we busie our selues the lesse about it. True it is we will not say so with our tongue and lippes, that it is but a small matter, but it is eident, that we accept it so in our hearts, seeing we take so little paine about it. For that we might obtaine the things that we iudge hard to come by, we doe not vse small paines, but great care and labour, for otherwise we thinke that can not be had: that is it that maketh vs so careful for the bodily life, because we see it so hard a thing, that doe we what we can, all is little enough to get vs our living. So that if we were perswaded, that if it were as hard a matter to get euerlasting life, as we see it is to get a temporall thing, we would bestow as much paines in the one, as in the other: and therefore say what we will, our owne heart condemneth vs, that wee
count

count it but an easie matter, and therefore are too negligent to provide for it. And againe, the griefes and miseries of our soules we do not feelee halfe so much, as the paines and griefes of our bodies, and therefore that maketh vs to be so carefull to provide remedies for the one, and utterly to neglect the other: if our bodies be but a little touched with sicknesse, we can feelee it straightwaies, we can complaine, sigh, and grone, and because we feelee the paine nip us, there is riding and running for the phisitian, no cost, no labour spared, yea if our litle finger be but cut, we make adoe in wrapping and saluing, & all because we feelee the griefe of it: & yet for all that the silly poore soule, that same nice body is pained with sicknesse euen unto death, wounded unto eternall damnation with the fiery darts of whordome, covetousnesse, usury, oppression, craftie dealing, idolatry, superstition, vaine glory, and such like others, and like senselesse blockes, we feelee it neuer a whit, it is no griefe unto us, no paine unto us at all. These diseases of our soules do not greuee us a whit, and therefore we are not carefull to runne to the phisitian Iesus Christ to be cured: if the body be but a little pinched with cold, nakednesse, hunger, or any other calamitie, we cannot abide it, it grieveth us, we are marvellously troubled with it, and therefore are we so carefull to provide meate for the bodie, and clothes for our backe, we haue never done with that, all is too little, that we can cramme into this our filthie paunch, and to hang upon our lasie backes, all is too little, we haue neuer done purchasing, and preparing for it. What shall I say? whole towneships and lordships will not serue to fill this our greedie maw, and cloath our fine and delicate backe. And yet in the meane time alas, our poore soule within, starued with hunger, pined euen to death with cold and nakednesse, and we nota whit carefull to provide for it the bread of life, the food of life to releuee his hunger, nor the righteousnesse of Christ to cloath the nakednes of it, least it die eternally: we are uot a whit carefull for that, because we feelee nothing at all the misery & dāger that our soules be in. The whol world is asleepe in sinne, wallowing and tumbling themselves therein, in perill

and daunger of eternall destruction, and hell fire euerlasting, and yet doe not see it: they thinke them-selues in no daunger, and that maketh men so carelesse, that they neuer seeke for any remedie. Oh a harde worlde, a hard vvorlde, God helpe, neuer so hard a world, we haue much a doe to liue, it is so harde a worlde: (thus can we say touching the body) neuer so much powertie, and such exclamations and outcries for the pinching of the body as is marvellous, and I partly beleue them to be true. But in the meane time in this great miserie and perill of our soules, in the great hunger of our soules, who doth exclaime upon that? skantly the hundreth person: and although it be exclaimed upon, yet it is but coldly looked unto for the remedie of it: other things yet touching the hunger and harme of the body they are looked unto to be remedied, and this hunger of our soules which bringeth to eternal death is smoothly passed over. I can not see but it is the Lordes iust scourge to punish vs with our roddes in sending such scarcenesse in so great plentie, because we will needes contrarie to his commaundement be more carefull for our bodily life then for our heauenly life. For if wee did chiefly and aboue all seeke for the kingdome of heauen, God giueth his promise that all other things needefull should be ministred vnto vs: but because we will needes be wiser then God, like a youngscholler to set him to schoole, and whether he will or nor, needes before the kingdome of heauen seeke the kingdome of this world, he laieth our owne deuises vpon our owne necks, and giueth vs neither the one nor the other. Therefore let vs repent in time, for a iudgement wil come, there is no remedie, we must all appeare, there is no remedie. Let vs now be carefull to be saued in that day both in soule and bodie: let vs be carefull for it, it is a waightie matter, it is not so easie a matter as men thinke. The Lord Iesus telleth vs so, the way to the deuill and eternall destruction is easie, broad, and wide, and many finde it, they flocke thither euen by heapes; but the way to life, he telleth vs, is very painfull and rough, many prick in our way, and therefore fewe finde it. It is not a tush

Math. 6. 33.

Math. 7. 13.

tush with thy mouth, and a fillip with the finger, and three words speaking, as they say, at a mans death, that will bring a man to heauen; nay the Lorde Iesus saith, that in that day there shall be many that can say gloriously, Lord, Lord, yea and with great knowledge haue taught other the Lord, and yet for all that shall haue their portion with the deuill in the burning lake. Men thinke it not so waightie a matter, because they do not see in what peril & danger they stand in, they think themselues in good case, because they see a great number worse then they: they thinke they shall doe as well as the rest, and they are content to take part with the rest, and because Satan hath blinded them, they thinke if they be void of great notorious crimes, such as are punished with death by the magistrate, treason, murder, theft, and such like, they thinke God can not iustly condemne them; what (say they) I labour truly for my liuing, and I thanke God I am no thiefe nor murderer, I trust I shall doe well ynough in the day of iudgement: so he thinketh because he is not an outrageous sinner, his other sinnes be but smal petie sinnes, & that God must needs forgiue, and so he flattereth himselfe: and because he seeth not the daunger of his sinnes, he neuer careth to provide the remedie. But alas, it is faire othervvise, the punishment even of the least sinne, if it were but in thought is the eternall curse of God, and his everlasting vengeance: the Lord God himselfe hath appointed it, which can not goe backe. *Cursed*, saith he, *be everie* Deut. 27. 26.
one, which doeth not fulfill all things, that are written in the booke Gal. 3. 10.
of the Lawe: vvhether be novv your small sinnes, vvhether God appointeth his curse to all? And our Saviour Christ telleth vs, that he that speaketh but a railing vvord, as foole or such like, is guiltie of hell fire: where be novv our petie sinnes, when a vvord speaking is hell fire? Let me see vvhat man vpon earth novv is not guiltie of hell fire. Who can say, My heart is pure? there is none but hee sinneth; and the revward of sinne is death: vvho is there then not in danger of death? if our case stand thus, then good brethren, haue wee not need to looke hovv this may be answered before the iudgement seate of Rom. 6. 23.
 God? haue vve not neede to be raised out of our securitie, seeing

Rom. 3.4.
Ioh. 3. 33.

seeing the great danger we stand in? God is iust and true that hath spoken the worde, and therefore must punish our sinne with his curse: it standeth vs in hand then I trow (vnlesse we will damme our owne soules, to looke for the answer of this geare VVell, the waies and meanes howe to answer it, is by Christ, and it is set downe vnto vs in euery point to the full in the word of God, for the answer of the matter, which by Gods grace I shall declare vnto you hereafter more largely: but because it is waightie, and containeth much matter, I leaue the full handling of it till the next day: I trust by Gods grace, ye shall haue the whole matter out of the word of God, as fully answered before the iudgement seate of God in his heavenly court, and as strongly as you haue your euidences to confirme your goods and landes before the iudgement seate of man, in their earthly courts: in the meane time, because I will not passe mine houre, I doe here ende this matter, desiring you in the feare of God, good brethren, to applie vnto your selues all that haue beene here taught: haue alwaies before your eyes the remembrance of this iudgement seate, and thinke with your selues it must once come, and therefore frame your doings so, as they may be cleare before God, not onely haue a faire shew before men: and away with this craftie dealing, which doth so ouerflow in this our countrie: beginne to deale simply and plainly, knowing that Iesus Christ will once call you to account, and because the time is vncerten, be alwaies readie, deferre not one minute of an houre. And because our account must be taken by the Sonne of God, whose eies we can not dafell with our iuggling shifts; let vs be carefull to see howe the case of our saluation will stande in that day: let vs as carefully looke for that, as we doe vse daily for the safegard of our bodie: consider it, it is a waightie matter: if our case faile in that day, remember all the pleasures that we haue had will stand vs in no stead, when we must be throwne into continuall torment for euer without ende: good brethren, for the loue of the Lord Iesus, for the loue of our owne soules, let vs looke to this geare nowe whiles wee haue time, and then our God shall be mercifull vnto vs, he shall increase in vs continually

ually his heavenly graces daily more and more, till it shall be
his heavenly will and pleasure to take vs to him selfe,
to raigne with him in continuall glorie
for euer and euer. The Lord in
mercie graunt it. A-
men.

John More.



THE



THE SECOND Sermon.

*we must all appeare before the iudgement seate of
Christ, &c.*



VT of this portion of Scripture (good
brethre) the other day we were taught
to examine all our thoughts, wordes,
and deeds, how they should be allow-
ed before God, and not to content our
selues either with the vaine allowing
or applause of man, nor yet with the
simple discharge of man, because our
God, when all men haue done and can
finde nothing by vs, hath afterward his iudgement seate,
whereunto we must be brought to answer the matter there
where no wrangling nor craftie iuggling must preuaile, but
things must be laid open euen as they are in deede, and not as
they appeare to be before men: and moreover because the
Scripture leaueth this time vncerten, we were admonished al-
waies to be in a readines, and not to deferre the time from day
to day, because we know not when it shall please God to call
vs, for that euery momēt we are subiect vnto death, yea often-
times when we thinke our selues most safe, and furthest from
death, it pleaseth God euen then oftentimes to call vs sudden-
ly, whereof we see daily examples before our eyes: And euen
since that time that we were last here, it hath pleased God to
teach vs by experience, howe true these things are by one of
our

our neighbours in Yarmouth as ye knowe, whome suddenly the Lord tooke away euen in drinking of a cuppe of beere, otherwise beeing in as good health as could be: thus the Lord letteth vs see in what case we stand in the vncertentie of our departure hence, that we should not giue eare to the flattering allurements of Satan, to sleepe in securitie, but to be awaked out of our drowlines, and fall earnestly to repent, and make readie for the Lord against he call. VVe are all in the same taking that he was, he thought himselfe as sure of his life as any of vs doth now, and yet now he is gone ye see; and after him must euery one of vs goe, how soone we can not tell, whose course among vs is next we know not: but euery man perswadeth himselfe it is not he: so far off are we fro that which god would teach vs herby, that is, that we should euery one of vs think that our own course is next. so far are we from that, I say, that we thinke cleane contrarie, it shall not be we: it is maruelous to see how little we profit by such examples for all that, that euery one almost thinketh he hath notwithstanding assurance of his life for as many yeres, as he himselfe shal think good: it is wonderful, I say, to see howe such examples moue almost no whit at all, but are straightwaies buried in forgetfulnes, as though there were no such thing: well, for my part, I can not, nor dare not, let such examples slippe, but put you in minde of your dutie by them, especially when I see God speaketh, as it were from heauen, by such examples, and as it were by his owne finger to write out our lesson, I dare not but with the Lord Iesus *Luc. 13.3,4* say, *Unlesse ye repent, ye shall all in like manner perish*: gaze not so much vpon the man, but looke into your selues; it is for vs, for vs (good brethren) and not for him alone, that we might be taught hereby to thinke that all of vs are in like case, if God should call vs: vve be too carnall, vve thinke our selues too sure of our life: the Lord vould open our eies by such signes, if vve were not too stubborne & vvilful to shut our eyes against them.

It pleased God then at our last meeting, to vse my tongue out of this portion of Scripture, to admonish you to be alwaies readie to this iudgement of the Lord, because our life vvas so vncerten, that vve are oftē takē avay vwhen vve least thought,

and it hath pleased God to confirme the same hard by vs, by this example of this our neighbour, now suddenly gone from vs: let vs take it as though God in heauen himselfe had spoken vnto vs, & said, Ye Norfolke^{mē} beware, looke that ye be readie when I call you at a minuts warning: then we shall like the deare children of God, well profit by the Lords dealing, & not like stocks and stones without sense neuer be mooued, though the Lord should knock vs on the head with a beetle: you know how Christ Iesus teacheth vs to apply such things to our profit, to stirre vs to repentance: Let vs do it then in deed, God lo-
 Luc. 13. 3. 5. ueth no delaying: he would haue vs begin, & therefore vseth all meanes to drawe vs thereunto. And thus much for that point.

Now whereas the holy Ghost calleth vs to the iudgement seat of God, we were admonished the other day not onely to view our doings before God to be sincere, not double, nor dissembled, but also we were further taught to prouide for a remedie when as we see our selues in so much sinne & wickednes, considering that God, as he hateth sinne, so because he is iust, must needs punish, & because he is true must punish with the same punishment, which he him selfe appointeth: considering this, I say, we were taught to seeke for remedie against this euill, how we might be discharged from this punishment in that day: for it is not sufficient, that mooued with this feare, we indeuour our selues to vprightnes of life only, vnlesse our consciences also be perswaded of our full discharge in the same iudgement day from the great debt that we owe vnto God for our daily sinnes: this, I say, is the chiefest thing to be carefully considered vpon, while God giueth vs now time: and hereunto we were exhorted the other day, and our negligence herein condemned, I trust we haue amended it: & now if the Lord hath giuen you eares willing to heare, & hearts readie to imbrace, I purpose to lay out the matter more at large, and fully to set before your eyes, as plainly as God will giue me grace, the waies and meanes howe we are discharged before this iudge from whatsoeuer can be laid against vs: & because the matter is touching our care before a iudge, I purpose to handle it euen after the same maner, that ye vse to handle your law matters before iudges,

iudges,sauiug that I meane not to bring such slender stufte for the prooffe of the matter,asyou vse in your brablings.I dare not so deale with so waightie a cause , especially before so wise and sincere a iudge, that can not be deceiued, and will not be corrupted : I minde to bring into this heauenly court no other euidences, but of such strength and soundnes, as shalbe able to abide the pearcing eies of this seuerer iudge without blemish, and that is euen out of Gods blessed word : I purpose to bring no other euidence, witnesse, nor writing, then is there found, and that onely will stand for good stufte in this high court, and no other thing, for so saith the same God, that by his worde he Ioh. 12. 43. will iudge in that day: he will not goe by heare-say, nor by had I wist, nor by coniectures, nor receiue one man for fauour, an other for feare , but looke howe he answereth the matter by prooffe out of Gods word , so doth this iudge pronounce vpon him sentence, either of saluation, or of damnation : all deuises of mens braines, what goodly shewes so euer they haue made here in this world must needs vanish away as smoke, before the heauenly iudge. I purpose therefore, as I say, to handle this matter of our saluation euen after the same maner, that ye vse to handle your court matter, that it may more deeply sinke into our dull braines: for we can good skill of law matters, we be martelously practised in them, euery countri-clowne here amongst vs in Norffolk is able to set a good lawyer to schoole, in worldly brabbles, about worldly goods, lands, and liuings. Well, because ye haue so good a fancie to law, I wil teach you, if ye will learne, to be as cunning in this great law matter touching the goods of heauen , the land of heauen, the liuing in heauen. I would, if it pleased God, that all Norffolk men were men of law to answer this waightie matter in the high court: we must all to it: the simplest must answer it: we must needs appear to the action, and that by no atturny, but in our own person: we must all be summoned to appeare there personally, the writ is already gone out, and serued vpon vs: The Apostle Paul here is our herald, shrieff, sergeant, or bayliff, that doth ascite vs before this iudge: we be arrested already, and the mace vpon our shoulders, to be readie at a minuts warning (when we shall

be called) to answer to an action of high treason committed by vs against the King of kings, for that he taking vs to be his subiects, we haue trayterously forsaken him, and ioyned our selues with a forrain prince enemy to this high king: & further also to answer an other action of rebellion against his maiestie, for that he fauourably receiuing vs to mercie, after our treason committed against him, haue neuer since ceased to rise vp against him, but continually spurned against his will, and neuer would suffer our selues to be ruled hy him, but like proude rebels haue started vp against him, seeking to thrust him out of his throne, and to place our selues, and our owne deuises there, that we might rule and raigne after our lusts: and for these and many such like hainous crimes are we to receiue iudgement, to loose the hold we haue of Gods kingdome in heauen, and to take possession of the eternall torments in hell. These great and weightie matters are we summoned to answer vnto, not in Westminster court before my L. chiefe Iustice, my L. Chauncelour, the Q. Maiestie, or her counsell; those be men flesh and blood, and not appointed iudges of so waightie matters, they must needs come to be iudged them selues, and yeild vp their account then and there: but we are summoned to answer these matters in the Court holden in heauē, before the kings maiesty of the whole earth, and his counsell and assembly of glorious Angels, before my Lord chiefe iustice of the whole earth, and Chauncelour of the whole world, the deare Sonne of God, Iesus Christ the Lord of all: before him we must appeare personally then and there, to answer these and such other waightie matters, as shalbe laid to our charge. Thus we are all summoned and ascited, & thether must we go whither we will or not, there will no bayle serue, we can not vse any shift to winde vs out of his preface, we can not see the officer with bribes, that he might friendly in our behalfe returne, *Non est inuentus*, the Lord wil find vs, I warrant vs: we are found out alreadie, & apparant before his eies. VVell, thus standeth the case, what shall we doe then? flying will not serue, bribing will not serue, bolstering will not serue, there is no remedie but appeare we must to the action, & stand to the answer, & submit our selues to the sentence:

sentence: what shall we do then? I tolde you before, because we might see the matter more plaine before vs, I purposed to handle it after the common processe in law, as we vse to deale with our common worldly matters: what then would we doe any of vs if we had a matter to appeare vnto that we must answer, the writ and all serued, what would we doe in this case? we would strait waies first learn out at whose suite we are troubled, who it is that is our accuser, then we would learne out diligently what matter he hath to lay against vs, what it is that he purpoeth to charge vs withall: and last of all we would be glad to know what evidence he can shew for the prooffe of his matter: all these things we would be glad to know if we can by any meanes before vvee come in open court: and if so be that vvee haue once gotten out, who is our accuser, what matter he hath against vs, and vvhath found prooffe he can bring in for to make his matter good: when vvee know all this, vvee know in a manner before vvee come there how the matter will goe: for then vvee vwill seeke out our euidence on our side, what found geere vvee haue, and how vvee may make answer to his euidences on the contrary side: thus vvee vse to do in our worldly matters. It standeth vs in hand I trow to be as carefull in this our heauenly action. Nowv before vvee come to the iudge, vnlesse we will loose the hold of euerlasting life, and throwve our selues headlong into euerlasting death. It standeth vs vpon losse of life and goods euerlasting to looke to this geere, both to looke out our accuser and pursuer of this matter against vs, and also vvhath vvee are charged vvith: and finally vvhath proofes he hath for it, that knowving the matter throughly, we may be carefull to see it answered novv before the great iudgement day come sodenly vpon vs. Who is then our accuser? can we knowv that? I told you the vvord of God vwill lead vs strait to all those things that must be handled in this iudgement, as strait & more straight then any counsellour can informe vs of our vvordly matters out of his lawv booke. The holy ghost telleth vs plainly, that the deuill is our accuser, for so he saith, the great dragon, that old serpent, which is called the deuill & Satan, vvwhich deceiueth the vvhole vvorld, & the accuser of our brethren,

brethren, vvhich accuseth them before God day and night, the same old subtil beast; saith he, is throwen downe. Lo here the spirit of God giueth us to understand, that we haue an olde subtil serpent, the deuill, that by his craft hath deceived the whole vworld, we haue such a furious beast our accuser: yea, that doth not reserue his matter till then only, but euen now is alwaies accusing vs before our God, and neuer ceaseth night nor day: it is high time for us then to looke about us, seeing we haue so craftie an accuser that hath by his subtiltie deceived so many, and by his long experience is an old worne soldier in such dealing, yea, and our olde sworne enemy, furiously set on rage against us to destroy vs in a moment if he could: be sure we shall haue no fauour at his hand, but whatsoever he can lay against vs, for he hath bene priue to most of our naughtie doings, yea the very authour him selfe, and we his slaues in doing them: vvell then ye see, seeing we haue such an enemy for our accuser, we had neede to furnish our selues on all sides against him. But what can he lay to our charge now? let vs see that: hath he any matter of waight to lay to our charge? Hee layeth to our charge matters of high treason against God the supreme King, and rebellion against his maiestie, and therewithall putteth in his plea, to prooue us guiltie of the forfeiture of our heauenly inheritance, & therefore to be throwne out into euerlasting fire: these matters then toucheth the quicke, seeing they concerne life euerlasting, or else death euerlasting: if we be convicted, there is no way with us, but euerlasting torment. But let us see what proofes he hath for his matter, what evidence he can bring into this high court to prooue this great action: for if he haue nothing to prooue and make good that, which he layeth against vs, then, although the action be never so great, it is to no purpose, it must fall and come to nought: for it may be he playeth with vs, as a company of his members vseth to deale with poore men here about us, who put in their actions of thousands and thousands, and make simple men beleue that great matter is against them, and when all comes to all that poore
men

men haue bene tossed from post to pillar up to London, and downe againe, and emptyed their poore purses among the rich lawers, then the matter falleth out neither so nor so, neither thousands nor hundreths, no not of a farthing weight, nor the very turning of a strawe: and yet great a doe made about it till it come to the triall, as though it concerned infinite worldes and mountaines of golde, and at the length all not worth a strawe. It may be then their master Satan purposeth so to deale with vs, as he hath taught these idle fellowes his seruants to play with poore folkes. It may be, I say, he purposeth to face out the matter with great bragges in this high court, and make us beleue we be in danger of hell, and losse of life euerlasting and such like, and when it commeth to the triall, nothing so: therefore let vs see what strong euidence he can shew for the prooofe of it. He bringeth in for the prooofe hereof no smaller stufte then the very worde of God: he bringeth in the great charter made betwixt God and vs, wherein the Lorde bindeth himselfe to be our God, and we to be his pepole, if we performe the couenants therein contained: & we on our side do assent to the performance of the same, if he will vouchsafe to be our good and gracious god, & take vs to be his seruants & tenants: this great charter & handwritting of God confirmed, sealed, and ratified vnto vs, first by the old seale of the blood of calves and goates, secondly in the new seale of the blood of the Sonne of God: this same great charter & hand writing of God doth Satan bring in against vs, to prooue vs guiltie of forfeiture of the kingdome of God, and heires of hell fire, because we haue not performed the couenants of that writting; for that is one clause of the charter: if we do not fulfill all the couenants, that then we should be excluded from the ioyes of heaven, and haue Gods curse raining ouer vs, as it doth appeare Deuter. 27. *Cursed, saith God, is every one, which doth not fulfill all that is written in the booke of this law:* and the Gal. 3. 10. Apostle Paul bringeth the same sentence in, to prooue that all of vs are guilty of curse & condénation, & saith moreouer, that the law doeth condemne us, because we did not performe the couenants contained therein. Ye see then what is brought
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Deut. 27. 26.
Gal. 3. 10.

against vs to prooue us to be cast off from God, and guiltie of the wrath and curſe of God, here is the word of God brought against vs to prooue the ſame, becauſe we haue broken and tranſgreſſed the couenants which God gaue vs to walke in: & further to proue that we haue broke them (if vve ſhould be ſo impudent as to ſtand to the deniall) there is avouched the ſelfe ſame word of God, which flatly convinceth vs, and telleth vs that there is no man but ſinneth; all haue ſinned and ſtand in need of the glorie of God: *If we ſhould ſay that we haue no ſin, we deceive our ſelves, and there is no truth in vs*: theſe evidences and records out of the worde of God do beate vs downe to the hard ground before the iudgement ſeate of God, beſides the record and teſtimonie of our owne conſciences, which ſtandeth in greater force to condemne vs, then a thouſand witneſſes, eſpecially before God, who is greater then our conſcience, and knoweth all, yea many things which our conſciences be not touched withall. Thus you ſee here is brought in, in this iudgement, ſufficient prooſe againſt vs for our condemnation, it is no ſleight nor ſlender ſtuſſe, but ſound prooſe out of the word of God: here is no counterfeit deeds, no forged evidences, but ſuch as are ſealed and ratified by the Sonne of God himſelfe, which teſtifieth of himſelfe, that his comming was not to diſanull them, but to fulfill and accompliſh them: wee muſt not then thinke, but that this geare, that is here brought in againſt vs, will ſtand and be allowed euen before the Lord in his tribunall ſeate, becauſe it is nothing but his owne word, by the which he telleth vs he will iudge vs: and though heaven and earth paſſe, yet that word never paſſeth: wherefore it ſtandeth vs now in hand to ſee how this matter may be answered on our part: we had need to looke about vs, and ſeeke for as good ſtuſſe for the answering of the matter to our diſcharge, as is brought in againſt vs to our condemnation, or elſe (the Lord knoweth) we be in miſerable caſe: vnleſſe we haue as ſure proſe out of the ſelfe ſame word of God for our diſcharge, there is no remedy but we periſh euery mothers child: for the Lorde can not goe againſt his worde. let vs ſee then, good brethren, how we can answer the matter, and let vs beware that we bring not
our

1.Kin.8.46.

Rom.3.23.

1.Ioh.1.8.

1.Ioh.3.20.

Mat.5.17.

Mat.5.18.

Luke 16.17.

Ioh.12.48.

Matt.24.35.

our owne cauills against God, nor the devices of our owne
 braine, nor that vvhich vve thinke good of our selues, unlesse
 it haue his ground on the vvord of God, vvhich onely must be
 the great court rolles that this heauenly iudge vvill use in this
 court. And this is one speciall cause that mooveth me to han-
 dle the matter of our saluation before the throne of God, & not
 as here vpon earth, because euery fōd devise of our ovvn foo-
 lish head seemeth to vs vvhile vve keepe vs here belovv to be
 most excellent & sound, as nothing can be more: euery toy &
 trifle that liketh vs, seemeth to be so firme & strong, as God
 must needs yeeld unto our liking: but it shalbe far othervvise
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 ment seate of God: nothing can abide his presence there, but
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 it. Let us therefore so examine the matter of our saluation, as it
 may stand steady & strong before the eternall God against Sa-
 tan, sinne, & all the powvers of hell. Let us come novv to the an-
 swering of the matter. There hath come prooffe against vs as
 ye haue heard out of the vvord of God, that vve are all of vs ac-
 cursed of Gods owne mouth, because vve haue transgressed
 his lavv and holy commandements, this is prooued against us:
 vvhat shall vve say, can vve deny it? not unlesse vve vvill denie
 God himselve, for it is prooued unto us out of his vvord, that
 all of vs haue sinned, & none but sinneth, vve can not then deny
 that; & if that be graunted, the other must needs follow, that
 vve are therefore subiect to the curse of God & eternall death,
 because it is vvritten, that *the reward of sinne is death*: &c. *Cur-*
sed is every one that doeth not abide to fulfill all that is writtē in
the booke of the law: it is then apparant, that the vvrrath of God
 is pronounced vpon us for our disobedience to God: that can
 not be denied, vvhat shal vve say then? vve stand before God
 to aniver the matter, vvhat shall vve say to it? I am afraide a
 great number of us are far to seeke in these lavv points of our
 saluation, although vve be othervvise neuer so excellent, cunning
 & skillfull in other lavv matters to handle them maruei-
 lous subtilly & vvifely, I am afraid for all that vve are farre to

Deut. 27. 26.

Gal. 3. 10.

1. Reg. 8. 48.

Rom. 3. 23.

1. Ioh. 1. 8.

Rom. 6. 23.

Gal. 3. 10.

learne in these most chiefe & waightie causes of life & death eternall. And yet I know we be not altogether without our answers, such as they be, very simple (God knoweth) & slender, far unmeet to come before so glorious a iudge in so waightie causes. We doe not deny but we haue broken these blessed commandements of God, we confesse that, but in the meane time, vve haue our shifts & gloses to assuage the matter withall: vve can alledge for our selues, that although vve haue broken Gods cōmandements & offended God, yet they be not so great offenses as deserue any great punishment: & herein vve be marvellous eloquent to paint out the matter, to make our selues belecue that our sins be not so great, because we see other men haue done greater: or, because vve see our selues void of notorious crimes, & such as be punished by the magistrates: vve can very readily alledge for our selues; what man? I trust I am not so great a sinner, I thank God I am no theefe, I labour truly for my liuing: nor, I am no murderer or cōmon whore-master, & such like: and hereupon we set our selues in a good stay, & neuer busie our selues to answer the matter any further before the throne of God: but conclude with our selues that God must be good vntous, because vve be not so notorious sinners, as outrageous men be. Yea (good brethren) but will God be so answered think you? wil this stand for good euidence before the throne of God? Doth the vvord of God say, Cursed be every one that doth not abide in the greatest commandemēts, as in abstaining from murder, manslaughter, whordom, these & such like? doth it speak on this matter only? no it goeth further & saith, *Cursed be every one that doth not abide, & fulfill all that is written in the book of the law*: it doeth not say, some part, but all: & so forth in the rest. Although thou be no whore-master nor murderer, & yet be a swearer, thou hast not fulfilled al.

And therefore the Apostle S. Iames reproveth such kind of people as dare so boldly blanch vvith Gods commandements, to think themselves in good case for doing one or tvo of the commandements, & neglecting the rest. He telleth vs, *Who so ever should fulfill all the cōmandements, & yet breake but one of them, is guiltie of the whole burthē of the law; which threatneth curse to the*

James 2. 10.

the transgressours & breakers of any one, yea euen of the lest, as Christ Iesus also vvittnesseth: yea further, Gods commandemēt is be so pure, deare, and precious, that they are to be fulfilled and done not only with our outward body, but especially with our heart: for the commandements of God are spirituall, (so saith Paul) & pearce euen to the heart: & God that giueth them, is not God of our bodies only, but also of our soules, & therefore giueth vs lawes not only to tye our hands frō doing euill, but the heart also frō thinking & deuising euill, because he is a God that loueth pure truth & sincerity, not only in outward shew, but especially in the inward heart, as testifieth the Psalm. Therefore Iesus Christ doeth tell vs, that they be broken, not onely whē our body doth cōmit the outward fact, but also euē whē the heart doth break it, although the body haue not done it, that thou art guilty before God, when thy heart hath broken it, euen whē thou hast lusted after thy neighbours wife, thou hast cōmitted adultery in thine heart, saith Christ: yea, and if thou speak but a railing or reprochfull sentence, thou art guilty of hel fire: & although thou neuer neither kill thy brother nor smite him, yet if thou hate him in thine heart, thou art a mankiller before God, who condemneth the thoughts of our hearts. Yea & further, it must be done not only with thy heart after a cold fashion with some part of thy good vwill & liking, but cheerfully with all the heart, with all the mind, yea & with all the soule. So that although vve could fulfill all the cōmandements of God, & yet break but one of them once in al our life, yea & although it were but in our heart, yet that vvord condemneth vs as guilty of Gods curse, vvwhich saith, *Cursed is euery one, which doth not fulfill all that is vvritten in the booke of this law: if any one cōmandemēt be but once in all our life brokē, all is not fulfilled, & therefore is a curse pronounced against vs.* This is brought in against vs yefce, and alledged to prooue vs guiltie of the curse and vengeance of God, for breaking his commandements: the least of them, although it were but in thought, yet sufficient to throw vs downe to hell: all this is brought against vs out of the word of God in this iudgemēt, & therefore cannot be answered with gloses: we may vvell enough surmise of our own head what we think good here below, whē we come before god nothing wil

Mat. 5. 19.

Rom. 7. 5.

Psal. 51. 2.

Mat. 5. 28.

Mat. 5. 22.

1. Ioh. 3. 15.

Mat. 22. 37.

Gal. 3. 10.

learne in these most chiefe & waightie causes of life & death eternall. And yet I know we be not altogether without our answers, such as they be, very simple (God knoweth) & slender, far unmeet to come before so glorious a iudge in so waightie causes. We doe not deny but we haue broken these blessed commandements of God, we confesse that, but in the meane time, vve haue our shifts & gloses to assuage the matter withall: vve can alledge for our selues, that although vve haue broken Gods cōmandements & offended God, yet they be not so great offenses as deserue any great punishment: & herein vve be marveilous eloquent to paint out the matter, to make our selues beleue that our sins be not so great, because we see o-ther men haue done greater; or, because vve see our selues void of notorious crimes, & such as be punished by the magistrates: vve can very readily alledge for our selues; what man? I trust I am not so great a sinner, I thank God I am no theefe, I labour truly for my liuing: nor, I am no murtherer or cōmon whore-master, & such like: and hereupon we set our selues in a good stay, & neuer busie our selues to answer the matter any further before the throne of God: but conclude with our selues that God must be good vntous, because vve be not so notorious sinners, as outrageous men be. Yea (good brethren) but will God be so answered think you? wil this stand for good euidence before the throne of God? Doth the vvord of God say, Cursed be every one that doth not abide in the greatest commandemēts, as in abstaining from murther, manslaughter, whordom, these & such like? doth it speak on this matter only? no it goeth further & saith, *Cursed be every one that doth not abide, & fulfill all that is written in the booke of the law*: it doeth not say, some part, but all: & so forth in the rest. Although thou be no whore-master nor murtherer, & yet be a swearer, thou hast not fulfilled al.

And therefore the Apostle S. Iames reproveth such kind of people as dare so boldly blanch vvith Gods commandements, to think themselves in good case for doing one or tvo of the commandements, & neglecting the rest. He telleth vs, *Whosoever should fulfill all the cōmandements, & yet breake but one of them, is guiltie of the whole burthē of the law*; which threatneth curse to the

James 2. 10.

the transgressours & breakers of any one, yea euen of the leſt, as
 Chriſt Ieſus alſo vvinneſſeth: yea further, Gods commandemēt
 be ſo pure, deare, and precious, that they are to be fulfilled and
 done not only with our outward body, but eſpecially with our
 heart: for the commandements of God are ſpiritual, (ſo ſaith
 Paul) & pearce euen to the heart: & God that giueth them, is
 not God of our bodies only, but alſo of our ſoules, & therefore
 giueth ſlaves not only to tie our hands frō doing euill, but
 the heart alſo frō thinking & deuiling euill, becauſe he is a God
 that loueth pure truth & ſincerity, not only in outward ſhevv,
 but eſpecially in the inward heart, as teſtifieth the Pſalm. Ther-
 fork Ieſus Chriſt doeth tell vs, that they be broken, not onely
 whē our body doth cōmit the outward fact, but alſo euē when
 the heart doth break it, although the body haue not done it,
 that thou art guilty before God, when thy heart hath broken it,
 euen whē thou haſt luſted after thy neighbours wiſe, thou haſt
 cōmitted adultery in thine heart, ſaith Chriſt: yea, and if thou
 ſpeak but a railing or reprochfull ſentence, thou art guilty of hel
 fire: & although thou neuer neither kill thy brother nor ſmite
 him, yet if thou hate him in thine heart, thou art a mankiller be-
 fore God, who condemneth the thoughts of our hearts. Yea &
 further, it muſt be done not only with thy heart after a cold fa-
 ſhion with ſome part of thy good vwill & liking, but cheerfully
 with all the heart, with all the mind, yea & with all the ſoule. So
 that although vve could fulfill all the cōmandements of God,
 & yet break but one of them once in a our life, yea & although
 it were but in our heart, yet that vvord condēneth vs as guilty of
 Gods curſe, vvhiſh ſaith, *Curſed is euery one, vvhiſh doth not fulfill*
all that is vvritten in the booke of this law: if any one cōmandemēt
 be but once in all our life brokē, all is not fulfilled, & therefore is
 a curſe pronounced againſt vs. This is brought in againſt vs ye
 ſee, and alledged to prooue vs guiltie of the curſe and venge-
 ance of God, for breaking his commandements: the leaſt of
 them, although it were but in thought, yet ſufficient to throw
 vs downe to hell: all this is brought againſt vs out of the vvord
 of God in this iudgemēt, & therefore cannot be answered with
 gloſes: we may vvell enough ſurmise of our own head what we
 think good here below, whē we come before god nothing wil

Mat. 5. 19.

Rom. 7. 5.

Pſal. 51. 2.

Mat. 5. 28.

Mat. 5. 22.

1. Ioh. 3. 15.

Matt. 22. 37.

Gal. 3. 10.

Rom. 6. 23.

serue but his vvord. It vvill not auaile thee a stravy (vvhen thou shalt stand before the iudgement seat of God) it vvill not auaile thee to say, O good Lord, I graunt indeed I haue sinned, but yet they are but small sinnes, for strait thou shalt haue answer, *Cursed is every one that doth not fulfill all*, not onely the great, but also the small, these gloses vvill not serue at that day: and yet see how many are caried away now a dayes by such imagination of Gods commandements. For a great number think, that if they be not notorious sinners before men, they shall be vvell enough: for they think that the rest of their sinnes are not off so great vvaight because they be knowvn only to God, & not greatly hated of the vvorld: & this they fall into because they measure the breach of Gods commaundement by the rule of their ovvne iudgement, or by the common opinion of men. But alas (good brethren) it vvill go farre othervvise vvith vs before the iudgement seat of God, vvho vvill measure the breach of his blessed vvill not by mens vvord, but by his ovvne vvorde: & that vvord telleth vs, that the revvard of the lest sin is death. We must seeke then for more sound stufte then this to answer our cause; or all vvill else go vvrong vvith vs. We go on yet further vvith the matter, & vvhen vve are convicted that our sinnes are great & grievous before God, vve acknowvledge it to be so, but vve haue remedy enough for it, as vve thinke: for vve bring in to answer the matter, the punishments vvhervvith vve haue punished our bodies, as pining our selues vvith fasting, vvhipping, scourging, & such like: and these things vve thinke be a sufficient recopense to God for our sins, as so much as he must needs be satisfied vvith, & therfore vve call them Satisfactiones. oh, (say vve) vve haue sinned indeed, & our sins be grievous, but yet for al that vve haue pinched our body for our sins, vve haue scourged our selues euery day, vve haue gone on pilgrimage in frost & snow barefoot, and therfore although vve haue sinned, yet we haue satisfied God for our sins: vvee trust this vvill be a sufficiēt recopense to God for our sins: yea but let us see, whether this vvill be a sufficient answer before God, vvwhether God vvill take this recompence for our sins or no. The Lorde our God hath appointed in his vvord a far greater punishment and recompence for our sins, then can befall the body of man: whē

they haue pined it all that euer they can: the punishment and due debt of our sinne by the word of God, is not onely a punishment of the bodie but also of the soule, not onely for a certaine time of daies and yeares which haue an ende, but daies and yeares which neuer ende. It is the fire which neuer goeth out, which can neuer be quenched: it is the worme which neuer dieth: it is a second death, where men be alwaies dying, and neuer can make an end, because it is euerlasting; this is the iust recompence of our sinnes: we must not then thinke we haue trimly satisfied for our sinnes, when we haue vndergone and taken vpon vs certaine punishments in our bodies, which we thinke be very grievous; for although we should our whole life long pine our selues with the greatest and extreamest torment that could be, it is nothing in comparison of that full measure of punishment for our sinnes, which God setteth downe: for that is not for a day or two, or as long as we liue, no not for twentie thousand yeares, but for euer, euer euer, and hath neuer ende: and not onely in the torments of the bodie, but also in soule, the griefe whereof can not be expressed, a thousand times more intollerable then any griefe that can come to the bodie. Doth the Lord God say, VWhipped be that bodie for certaine yeares, which doth not fulfill all that is written, &c. no, he saith not so; but he saith, Accursed be he: I trow the curse of God stretcheth further then the bodie of man: the curse of God containeth in it all the torments that can be deuised both in soule and bodie, euen as his fauour and goodnes containeth all happines. This curse of God which is due for our sinnes, as it containeth all the torments which can be deuised both of soule and bodie, so is it set forth vnto vs in Scripture by such things as seeme terrible vnto vs, to expresse vnto vs more deeply the terrour of it by such things as seeme terrible vnto vs in this earth: as fire that can not be quenched, burning lake, second death, damnation, where is weeping and wayling and gnashing of teeth, and such other like kinde of speeches, to expresse vnto vs the horror of the same: not that any terrible thing in this life can sufficiently expresse the horror of these paines, as they are in deede, for the tongue of man can

Matt. 25. 40.

and 10. 28.

Marc. 9. 44.

Apoc. 10. 6.

and 21. 8.

Gal. 3. 10.

Matt. 5. 41.

Apoc. 19. 20.

and 20. 10.

Marc. 9. 44.

Luc. 22. 44.

Gal. 3. 10.
Rom. 6. 23.

Ioh. 12. 48.

Marc. 9. 44.
Matt. 16. 28.

can not vter, nor heart thinke the torment prepared for sinne. The burthen thereof caused the deare Sonne of God to sweat, not vsuall sweat, but droppes of blood, not one or two drops, but in such abundance, but in such abundance, that it came flowing downe to the ground: the waight of the punishment of our sinnes, is more grieuous then men doe thinke. Let vs not then flatter selues, good brethren, and dally in this matter with our God, bringing in recompence and satisfaction for our sinnes, after our owne deuising, it will not stande for good stufte before the iudgement seat of God: if we will take vpon vs to satisfie for our sinnes, then we must take vpon vs hell fire, the curse of God, eternall death, for these punishments hath the Lord God appointed to be due for our sinnes. Let vs not then thinke that the torments of our bodie, although it be neuer so hainous as long as we liue, although it be an hundred yeare can be any sufficient satisfaction vnto GOD, no not for the least of our sinnes, for we see flatly that the Lord himselfe hath appointed farre greater, to be endlesse both in soule and bodie foreuer. Peraduenture it may be, that we shall think our selues well ynough eased by these satisfactions, so long as we are quiet here be low, and no torment commeth to our consciences, but alas, when we must answer it before our God, all these our dreames must needes vanish away as smoake, from the presence of our God, because they haue not their ground vpon the worde of God, by which all thinges must be tried in that day. It is alleadged vs before the great iudge, that we haue sinned: we confesse it, but we say, we haue satisfied for our sinnes, we haue pined our bodie with fasting all our life long, we haue gone on pilgrimage barefoote and bare legged, we haue whipped our bodie till the blood every day, we haue worne hairecloath vpon our bodie, and this we haue done for
 a recompence for our sinnes: God answereth vs by his word, I haue appointed the due recompence for sinne, my euerlasting curse, the worme that neuer dieth, the torments of hell, haue ye suffered these, and ouercome them? we must needes confesse No: but we say, yet good Lord we haue suffered a little in our bodie: but he saith, the punishment which I appoint is both

both of soule and bodie euerlasting, and therefore that punishment which ye bring in, is not able to answer the debt, it is but onely a forged recompence of our owne braine. This geare then good brethren, can not fall out iumpe in the iudgement seat of God, the Lord our God will not be satisfied with our answer to the debt, which we forge of our owne head, but he wil be answered the true debt in deede: the true debt which we owe our God in deede for our sinnes, is the euerlasting curse of God, which neuer hath ende, it is not a certaine punishment of the bodie for a certaine time, that is but false and forged of our owne head, that is not the right debt. Is it not an intollerable thing, and not to be suffered before a mortall iudge, when as the right debt is a thousand pounds, to bring in stead thereof a false forged debt of halfe a mite, and there face out the matter, as though all were discharged, because he can bring prooffe y-nough, that that forged debt is discharged? can this be suffered among earthly magistrates? and shall we thinke to glose out the matter with our forged debts before the heauenly iudge? There is sound prooffe come in against vs, that we are indebted vnto our God the penaltie of his curse, euerlasting torments both of soule and bodie, this debt must be answered vnto our God, or else wee shall neuer be discharged, this our right debt must be paid, and sure prooffe brought in how it is paid, or else wee shall neuer haue our generall acquittance, but lye in the prison of hell for euer. The like is to be said of all other the satisfactions, that haue beene forged by man, they can not stand in this iudgement. That same great and horrible Masse, which hath bin thought to be a sufficient recompence for the sinne both of the liuing & the dead, it can not stand before the iudgement seat of God, it is but a counterfeited payment of our debt: the true paiment is to pay the true debt of our sinnes, and that is the curse of God, but the Masse is not the payment of that debt, that is too waightie and heauie both for the masser and the masse it selfe, to overcome the torments of euerlasting death; that can not recompence God there for our sinnes, seeing the true and onely recompence is, to vndergoe the torments of hell due for all our sinnes. Neither can their forged pur-

purgatorie paines be a recompence to God for our sinnes, because the true debt yvhich must be answered, is infinite and without end: the full punishment which we owe for our sinnes is incomprehensible and infinite, euen as our God, against whome the offence is committed. All these then, and whatsoever haue bin deuised by man, will fall out in the day of iudgement to be no payment, but onely forged payments, and so we found alwaies guiltie, and our debts vnanswerable: it standeth vs in hand (good brethren) to looke to it, you see it is a more waightie matter, then men doe commonly iudge it, it will not be so soone discharged as men doe dreame: let vs take paines in it for Gods sake, nowe while we haue time, and not flatter our selues with our owne weenings, the Lord will not so be answered at our hands: he giueth vs nowe time to looke for the answering of it, he giueth vs his blessed word, wherein we may learne how to answer it, euen to the full: if we carelessly passe ouer this time of mercie, and seeke not for this geare, we shal hereafter tast of his iudgements without mercie. VVell, thus ye see all this stuffe that is yet brought in, will not serue to answer the matter: we must trie further what we can say for our selues: we goe on yet further, and will acknowledge that we haue sinned grievously, and that our sinnes are horrible, but we thinke although we haue done many ill deedes, yet because we haue done many good deedes, we thinke God must needs hold vs excused: and therefore we thinke our almes deedes and many praiers, and fastings, must needs binde God to giue vs heauen for them, we thinke we may addle heauen (as they say) by our good deedes. But the answer is giuen vs herein, that was giuen vs before, that the recompence to God for our sins, is not two or three good deedes, no not tventie thousand thousand, but the curle of God, death, and damnation: that must be sustained and ouercome, or other recompence to God is there none. True it is that the Lorde promiseth vnto vs euerlasting life for doing his commaundements: he that doth them shall liue in them: God promiseth life to the doing of his commandement. yea euen euerlasting life, but then he requireth that they be done not in part (as hath beene said before)

fore) but in whole, and that with al the heart, with all the mind, with all the soule: vpon this condition in deede, that we doe all his commandements, and neuer breake one of them, he putteth vs in good assurance of euerlasting life, and surely he will not faile vs, if we performe all those couenants: but if so be we breake but one of them, we then forfeit our hold, & incur the penalty of the breach of the couenants, which is the euerlasting wrath of God: for so doth God say, Cursed is euery one which doth, &c. The life euerlasting is, as ye would say, let to farme to vs, to haue and to hold to vs and our posteritie for euer, vpon this condition, that we performe all such and such couenants as are contained in the booke of God: Doethese, saith God, and thou shalt haue life. But provided alwaies, that if thou breake any one of them once in all thy life, then accursed be thou from my face: here is indeede heauen promised to vs, if we do Gods commandements, but then we must doe all, and not some one, or else we forfeit all. Now let all the men vpon the earth come and stand before the iudgement seat of God, and let me see amongst them al, that euer haue beene, or euer shalbe to the end of the world, let me see if any one can be found, that euer hath done all these commaundements of God, that he may iustly challenge his right and interest in heauen by it: let me see if such an one can be found; onely one excepted, Ie'us Christ God and man. The Scripture and worde of God flatly condemneth all of vs of sinne, and therefore can we challenge no right nor interest in heauen by our deedes, because we haue not done all: but rather our interest for our deeds is of right in hell, because we haue broken some one, yea all, and all againe euen the best of vs all. VVe must not then seeke to claime heauen by our deeds, but we must be carefull howe to be deliuered from hell, which we haue deserued by our deeds. Thus you see then it will not auaille to alleadge one or two good deedes before God, no nor twentie thousand, vnlesse thou bring the full performance of the deedes of the whole lawe: for God promisseth not life but to the performance of the whole: our good deedes will not serue vs then to set against our euill for payment before God, seeing one of our euill deedes, euen the least which

Matt. 22.

Gal. 3. 10.

Gal. 3. 22.

Rom. 3. 23.

1. Ioh. 1. 8.

1. Reg. 8. 40.

Prov. 30. 9.

Gal. 3. 20.

Rom. 7. 4.

& 3. 20.

& 4. 15.

Gal. 3. 20.

Rom. 6. 23.

we doe or thinke, condemneth vs to hell. We can not seeke life then in our workes, because we are not able to performe all, and neuer offend: and that is that the Apostle so often saith, That by the deedes of the Law, no man can be saued: that the law worketh death, bringeth the knowledge of sinne, worketh wrath, can not giue life, &c. because we doe not fulfill it. This wil then seeme for no answer before God, to say I haue sinned, but I haue done so many good deedes for the recompence thereof: for he answereth out of his owne worde, that the reward of sinne, is death, and he will take no other recompence, but that which he himselfe hath set downe, and therefore we must looke that that may be carefully sought. Thus then, good brethren, in viewing the true and right debt which we owe to God for our sinne, it bringeth to nought all forged debts of mans braine: for seeing the curse of God, euerlasting death and damnation, is the iust punishment which God hath set downe for our finnes, and all our fastings, masses, pilgrimages, pardons, scourgings, mans-merits, wilfull pouertie, watchings, prayers, almes deedes, purgatories, will not serue to recompence God, because the punishment is farre greater then all these, and a thousand such like: And yet herein, good brethren, I would not haue you take me, as though I did speake against fasting, praying, and almes deedes doing, I doe not meane so; the word of God straightly chargeth vs both to fast, pray, and exercise our selues not onely in almes deedes doing, but also in all other kinde of well doing, and the Lord knoweth we are too slacke in such matters (but I shall haue occasion to handle those matters hereafter, God willing:) my meaning now, I say, is not to speake against fasting, prayer, and other good deedes, for the word of God cominandeth them to be done: but here onely I tell you out of the word of God, that these and all the good deedes that ye doe, can serue for no part of the least recompence to God for one of your least finnes: for the least deserueth euerlasting death. You see then it is a greater matter to satisfie God, then to bring in a companie of good deeds, seeing our least euill deede hath the threat of Gods euerlasting curse: that debt must be satisfied, or else the Lord our God will

will neuer be satisfied. The Lord will not accept our owne forged debts, but he will haue the true debt answered: this is a great matter, and deeply to be wayed, good brethren, that wee may vaderstande the depth of our saluation to be more waightie, then it is generally accounted. This maketh men so careles of their saluation, as common they are, because they dreame the price of sinne to be so vile, that a certaine pining of the bodie will satisfie God for it, or that a little holy-water will wash it away, or certaine deeds doing, or certaine praiers said, will please God for it: they doe not way that the debt for sinne is Gods curse and condemnation. And surely now in these our daies in the time of so great light of the gospell, the people are maruelously ignorant of their saluation: generally they know no other way to be saued, but by their good deeds, and yet they be void of them too (God knoweth) and hereof commeth that common saying, framed in the time of darkenes, and continued still among vs, *that we must carie nothing with vs but our good deedes and our bad*; and where is Christ Iesus then? If he be not in our hearts, we shall neuer come to life *Eph. 3.* ternall: if we haue Christ, we haue life and all: if we haue not Christ, all our good deedes and bad deedes we carie with vs, shall nothing auaille vs, but throw vs downe to hell. This will not then serue before our God, to bring in our good deedes for recompence of the debt we owe, which is the very wrath of God: we must then yet looke further, what we haue to say for our selues, and lay in for answer of the matter. VVe goe on yet further, and will acknowledge our selues sinners, and all that hath beene said before, that the punishment of sinne is euilasting death, and that nothing that we can doe is able to recompence or satisfie God for it; but yet we haue our starting holes, & windings whereby we can winde and wring our selues iollily out of the matter, that we may more safely lye and continue still in our most senseles securitie and wilfull wretchednes and blockishnes. VVe flatter and soothe vp your selues with the mercies of God, and because we heare that the Lord God is mercifull, we sleepe in the matter, & neuer go about to see his

Rom. 3. 4.
Ioh. 3. 33.

Gal. 3. 10.

justice answered, but content our selues with these vaine glosses, that he is a merciful God, and therefore we will neuer trouble our selues about the matter to see our sinne answered: for why? God is mercifull, we shal do wel ynough with him. Yea, but is not God also a iust God? is he not also a true God? is he not an hater of sinne? is he not a sincere and grieuous punisher of sinne? VVilt thou make the Lord so mercifull a God that he shall not be also iust? wilt thou make him so mercifull, that he shall not be also true? shall God become so mercittull to forgiue thy sinnes, that he shall not be also iust to punnith thy sinnes? wilt thou haue him so merciful, to passe ouer thy sinnes, that he shall not be also true to execute to execute that, which he hath appointed for the rewarde of thy sinnes? The Lorde hath appointed for all sinnes, yea for the least breach of his commaundements, (as hath beene prooued before) eternall death. Is God falsie and vntrue when he saith, Cursed is eue-ry one, which doth not abide, and fulfill all that is written in the booke of the Lawe: is not this sentence true? wilt thou haue God in forgiuing thy sinnes goe backe with his worde here, and play as men play, say and vsay, one thing to day and an other thing to morrow? and wilt thou haue the Lorde of truth in forgiuing thy sinnes. to forget all truth, as he shall not looke vnto the execution of the curse vpon thy sinnes, appointed by the euerlasting truth? It will not auail thee to alledge Gods mercie to forgiue thy sinnes, vlesse thou seeke also the satisfying of Gods truth and iustice which punisheth thy sinnes. The Lord God can not of his iustice and truth, but he must needes punish all sinnes of all men with his heauie curse, which he hath appointed for all sinne in all men, as he is also a mercifull God notwithstanding when he hath appointed a meane to saue from this curse all those that be his, God cannot then goe backe with that which he hath spoken, because he is the truth that can not lie: he must therefore peedes vnlesse he should denie him selfe, punish thy sinne with euerlasting curse, because he hath so spoken, that both meant it, and can not goe from it, but must needes execute it. If thou say, yea but he is
merci-

mercifull, and therefore I trust he will ~~not~~: it is answered, he is iust and true, and therefore hee must and will. Let vs see now vvhhat all the vvranglers vpon the earth can say to it, in bringing in all their brabbles against God to impeach Gods cleare iustice and truth, to establish their fleshly inerie, such a mercy in God as they dreame, that doeth uphold their carnall securitie and beastly pleasures. Nay, nay, they shall finde him a God of iustice, a severe reuenger of all such contempt, a sharpe iudge against all such worldly heartes, that vnder pretence of Gods mercy set them downe in all sinne and filthinesse, never seeking for the remedie hereof in this time of mercie, they shall finde it I warrant you too true. The Lorde God giue vs hearts and mindes to thinke vpon it while we are here, for all such gloses can not prevaile against God in the day of the Lord. True it is, that the Lord is a mercifull God, a God of all mercies, yea so mercifull that all his vvoikes are iudged with his mercies, yea even unto those that he doth of his iustice condemne. They can not deny, euen the damned cattiffes can not denie, but that the mercies of God haue bene powred vpon them abundantly, yea a thousand thousand fold: it is Gods mercie that maketh the comfortable sunne to shine vpon them, that maketh his sweete showres to water their groundes, that maketh their land fruitfull, that giueth them eyes to looke vpon the light, eares to heare, feete to walke, to take the profite and benefite of all Gods blessings: these singular mercies and a thousand more, it can not be denied but God shevveth vpon the vvicked and damned creatures, as vvell as vpon his ovne children, but they like carnall svine doe abuse them every one of them: they vvill not giue their eares to heare the vvorde of life, they vvill not giue their heartes to take pleasure in it, they vvill not vie their feete to seeke after life, they cast of all these heavenly mercies of God, and abuse Gods benefites to deuillish uses, there eares are open to heare vvickednesse, vanitie, and filthinesse, their tongue loose to speake lyes, abomination and naughtinesse, their feete swift to shedde

2. Cor. 1. 3.

Psal. 145. 8.

& 86. 15.

innocent

innocent blood, and all other the great mercies of God do they horribly abuse to their utter condemnation, so that they can haue no iust cause to wrangle against God, but must needes acknowledge their condemnation to be most iust, hauing tasted so many of Gods mercies, and utterly abused them. So then this their wrangling shifte of Gods mercie will helpe them not a whit in that day of iudgement, but rather increase their damnation; and let vs that be the children of God here also be admonished that it will not auaile vs to alledge Gods mercy for vs, unlesse we can also as well alledge how his iustice and trueth is satisfied. And this must now be looked for, while wee are here, God giue vs our life to this ende: wee must seeke for it more earnestly a thousand folde, then for our bodily life, as ye often haue heard. Let vs not flatter our selues with these speeches, God is mercifull, God is mercifull, and therefore will forgiue vs our sinnes, but also let vs acknowledge that God is iust and true, and therefore must punish our sinne euen with that same punishment, that hee him-selfe hath appointed: and let vs be carefull now to seeke out how and by what meanes this same iustice and truth of God in punishing our sinne may be answered, that wee may be saved. Well then, because God is true, which hath appointed euery of our sinnes to be punished with damnation, and therefore will haue it so, wee must therefore seeke how this same may be vndergone and overcome. Are wee able to take this heauie curie vpon vs, and make an ende of it? It is endlesse, the vvorme that never dieth, the fire that can not be

Mark. 9. 44.

Matt. 25. 40.

quenched. The most highest, that euer were, are, or euer shall be of the posteritie of old Adam must needes shrink vnder this burden, no flesh is able to sustaine and overcome it: the damned soules indeede doe feele the waight of it, & shall both in soule and body feele the full measure of it after the last iudgement, but they shall neuer be able to overcome it, they shall alwaies be dying and neuer die, they can not make an ende of it, they can not overcome it. Let all
flesh

flesh stoope then vnder the heauy iudgement of God vpon sinne, let us pull downe our loftie crestes, which we so proudly set up, & let us learne at length to humble our selues under the hand of our God, and seeke otherwhere then in our selues the discharge of this heauie burthen of our sinnes, which so perfect dovnne all the posteritie of Adam, that the holiest quail vnder it. It is time for vs to looke to it, and high time: yee see what is laide against vs in this high court, whereunto we are summoned, euen matters of high treason against the king of glory, wee can not deny it, the matter is so euidently prooued against vs by Gods ovne mouth in his word, and therfore guiltie of the forfeiture of our hold and interest of euerlasting life, and to be punished with euerlasting death, as a iust recompense for our treason & rebellion against our God. No other forged recompences of our ovne fancy will be received, no presence of Gods mercy will colour the matter against Gods truth and iustice. What shall we doe now? we in our selues cannot indure and ouercome that same punishment of our rebellion. shall we stand to it, and sticke by it, to take the debt vpon vs? then we utterly perish: and if we bring any other debt but that, it will not serue; so that both that debt, & no other forged debt must be answered, and we also are not able to pay it. What shall we doe in this case? Iustice must proceede, the law must haue his course: if it were a vworldly matter we could deuise shiftes for it, to saue vs from the Iayle: vwhen the matter is fully concluded against vs, that the debt must needes be answered, and wee not finde our selues able to discharge it, our last refuge is to trie our friends, and trie if vwee can finde any of abilitie, that can and will pay it for vs, and if wee haue founde out such a one that vwill vndertake the debt for vs, we are discharged: We shall see, good breethen, if vwe will be conuersant in the vvorde of God, that the Lorde God hath beene as carefull for vs in this point, as any of vs could be carefull for our selues in our ovne vworldly causes: he hath provided for vs a good and trustie friend, that freely and frankly hath discharged for vs the vwhole debt. We finde in the word of God that same true and trustie friend, that hath paid

1 Joh. 2. 1.

Gal 4. 4.

Heb. 2. 9, 10.

& 4. 15.

1 Tim. 2. 15.

Rom. 8. 3.

Gal 3. 13.

Matt. 27. 46.

Esa. 59. 2.

Luc. 23. 46.

1 Cor. 4.

Eph. 1. 10.

paid the debt for vs; that although the angels can not helpe here, nor the Saintes, nor any other creature in heauen or earth, the Sonne of God steppeth out, and taketh to him that which pertained to vs and vvas ours, and whatsoeuer Gods iustice & truth doth require on vs, he willingly hath performed it for vs: vvhatsoeuer is due for our sinnes, he hath willingly taken it vpon him, and discharged it: and because he could not tast of the punishment of mans sinne, vnlesse he had bene man, he tooke vpon him true flesh of the virgine, that he might become perfect man, as vve are subiect to all infirmities, sinne onely excepted: and that he might not only as man sustaine and abide the punishment due to our sinnes, but also (which no man can do) ouercome and make an end of it, he ioyned his Godhead with his manhood, so being perfect God and perfect man, hath fully in our nature paid whatsoeuer the iustice of God can lay against vs. What is due to our sinnes? death: he hath sustained death. What is due to our sinnes? curse: he became accursed for vs, sustaining and abiding the fierce and terrible wrath of God for our sinne: as testified the Apostle: that he deliuered vs from the curse of God, in that he became accursed for vs: for it is written, *Cursed is he that hangeth vpon the tree.* This was an apparant prooffe vnto vs that hee hath vndergone the curse for vs: and partly he giueth vs to vnderstand the heauines of it, vvhhen he mightuly crieth vnto his father, *My God, my God, why hast thou forsaken me?* He felt the tast of abiection to be cast off from God, for that same is a part of the curse of God which is due to our sinnes, according as the holy ghost saith, that *our sinnes do separate vs from God:* vve deserve then to be cast off from God, and this same sharpe abiection did Christ sustaine and yet ouercame it: for although he cryed neuer so louvd as forsaken of God: yet he willingly yeeldeth his soule into the hands of his Father: *Father, into thine hands I committ my spirit.* And although he suffered death, yet by suffering he ouercame death, and rose vp from death, and is ascended vp into heauen, aboue al power and principalities of things in heauen, in earth, or in hell. Here then you see Iesus Christ the Sonne

Sonne of God, taking vpon him our nature hath borne and ouercome for vs whatsoever God of his iustice and truth can lay against vs. And here behold the depth of the misterie of Gods eternall wisdom, his mercy and his iustice ioyned together: his mercy in forgiuing our sinnes, his iustice in punishing our sinnes: his iustice that would not suffer one of our sins unpunished, but euen with his heavy curse doth reward them: & yet his mercy toward his elect, that he doth not punish their sinnes in themselves, but layeth them all vpon the shoulders of his owne deare sonne for vs. Here behold the wonderfull wisdom of God, who in saving of his children, yet omitteth no part of his iustice, but punisheth their sinne euen to the ful with that self same punishment which he himselfe hath appointed: & this which he hath suffered is a full recompense for all our sinnes, according as the holy ghost alledgeth, If any man sin, wee haue an advocate with the Father, euen Iesus Christ the righteous, and he is the propitiation or ransom for our sins, so much as is sufficient, & well pleasing the Lord our God, it is a sweet smelling sacrifice before our God. This then is sufficient Eph. 5.2. for the sinnes of the whole world. But here yet ariseth a doubt, for seeing Iesus Christ hath sustained and borne the punishment of our sinnes, so much as the sinnes of the whole world deserueth, it should seeme then that all the world should be saved: but we see the cleane contrary, euen by the testimony of Ie- Match. 7.13; sus Christ himselfe, who saith, that many runne to damnation, and fewe in comparison to saluation. How can this be then that Christ hath satisfied the punishment of all our sinnes? True it is that Iesus Christ hath borne whatsoever is due for all our sinnes, & that which hee hath borne is also sufficient punishment for all the sinnes of the earth, and yet as true it is also that a great number are damned notwithstanding, and that because they haue not the hand of faith to take some part of this recompence for their sinnes. For the blessed word of God, which setteth forth vnto vs Iesus Christ a full ransom of our sinnes, doth also giue vs to vnderstand, that none are benefitted to saluation, sauing only those, which do beleeue. So God loved the world, that he gaue his onely begotten sonne, to the Ie 3. 16. 18.

end that all that belecue in him should not perish, but haue euerlasting life: he saith not, all the world; but, all that belecue: he saith on the contrariwise, whosoever doth not beleue is dāned: looke now, none are saued, saue only those which doe beleue in Christ: if we do not beleue, the word of God saith, we are condemned: ye see then although Christ hath suffered for sinne, yet vnlesse we beleue, we can not be saued. But yet here ariseth another doubt, which might seeme to bring with it also a liberty to sinne, for it should seeme, if all are saued that beleue in Christ, then all England, France, Ireland, Spaine, Italy, and all Europe shalbe saued; & none should be damned, but the Turke, Jewe, & such other as denie Christ: for all Europe doe beleue in Christ, & acknowledge Christ, whether they be papists or protestants, none doeth deny Christ: all beleue that Christ is God, the sonne of God, borne of the virgine & so forth, therefore it should seeme that none of those should be damned, for they all beleue. True it is, I graunt, all these do beleue, & so do the devils too & yet are damned. They do beleue & confesse as fast as the best of them all, that Christ is God, sonne of the living God, we know who thou art (say they) euen Christ the sonne of the highest God: yea they beleue he shal come to iudge mē, art thou come to tormēt vs before the time? to be short, there is no article of our faith but they know it as wel as we, & beleue it to be true, & yet notwithstanding they do nothing but tremble, & shake, & must utterly be damned. The whole company of them that beare the name of Christ, & are called Christians do beleue, that Christ is God, so doe the diuels. They beleue that Christ is the sonne of God, so doe the diuels: They beleue that Christ was borne of the virgine, suffered vnder Pontius Pilat, was crucified for mans sin, rose again, ascended into heauen, & shall come againe at the latter day, all this do the diuels beleue, & yet are damned: seeing the word of God setteth down vnto vs two kinds of faith or beleuing in Christ, the one, such as the diuels & wicked mēbers of Satan haue to damnation: the other, such as the childrē of God haue to saluation, we must therefore be very carefull to seeke out that true & sound faith of Gods people, lest we flatter our selues

Verf. 18.36.

Mat. 8.29.

Mark 5.7.

Iam. 2.19.

selues, & thinke we belecue wel enough, when we haue no o-
 ther beleefe, then the very deuils in hell haue: we must be ther-
 fore very carefull to know in what points the deuils faith doeth
 differ frō the sound faith of Gods people. First of all the diuels
 although they beleue that all that Iesus Christ did was truely
 done, yet they do not beleue that he did it for them: although
 they can acknowledge & confesse all the articles of our faith,
 yet they can not apply them unto themselves: although they can
 beleue that Iesus Christ is God, & soone of God, & hath paid
 the punishment of mans sinne, yet they can not beleue that
 he hath done this for them, they can not beleue that he hath
 paid the punishment for their sins, they can not beleue that,
 for they haue not assurance therof out of the word of God: nay
 they know the cleane contrary, that Christ came not to saue the: Hebr. 2. 16.
 for the Apostle to the Hebrewes writeth, that Christ tooke not
 vpon him the nature of spirits & angels to ransom them, but
 the nature of man: therefore although the deuills can say neuer
 so fast, we beleue that Christ hath paid the punishment of māns
 sinnes, yet they must needs withall say, acknowledge, and be-
 leue, he hath paid the punishment of mans sinnes, but not for
 ours, & therefore we looke & beleue to be tormented. This is
 then the most chiefe and principall point in our beleefe, that is,
 that we beleue whatsoever Christ hath done for the saluation
 of man, pertaineth to vs our selves as well as unto others: we
 must beleue every one of us that wil be saued, that the ransom
 which Christ hath performed is euen the ransom of our sins,
 yea every one of vs particularly must apply it unto himselfe, &
 say, I beleue that Iesus Christ did suffer to pay the punishment
 of these my sins, I beleue that he hath purchased euerlasting
 life euen for me as well as for others. Otherwise if we beleue
 neuer so much that Christ hath suffered for the ransom of o-
 thers, & not for us our selues, it is no faith, but a deuils faith, such
 as makes us tremble before our God. For alas, what would it
 auail me if I could neuer so much beleue, that Christ had ran-
 somed other mens sins, & in the mean time could not beleue
 that he had ransomed my sins? I beleue indeed, he hath purcha-
 sed life for others, his elect, but alas not for me. I must looke for

nothing but hell, what, I say, could all this beleefe helpe me? Alas nothing, but make me looke for Gods dreadfull vengeance, and therefore euery houre tremble and shake. So could that miserable poore caytiffe Francis Speyra acknowledge & confesse, when they brought out of the word of God that Christ was the Saviour of the worlde, the rancome of mens sinnes, that by his death he had pacified Gods wrath, that hee had purchased everlasting life for vs, & so forth: all this is true, saith he, I beleuee it as well as you, but all this pertaineth nothing to me, he hath done this, saith he, for his people, not for me. I beleuee, saith he, that he suffered the punishment of the sinnes of his people, not for my sinnes, I looke for nothing but extreme horror, vvhich I do already tast of. For this cause doth the worde of God set forth unto us Iesus Christ to be ours, not

1. Cor. 1. 30. **onely other mens, but our owne.** Christ is become our righteousness, our iustification, our sanctification, our redemption: and for this ende is the holy spirit of God sent into our hearts, that we might cheerfully beleuee God to be our Father: hee beareth recorde to our spirits, that we are the children of God, not onely others, but that we our selues are the children of God. And this our true faith doeth not onely let vs see Christ a farre off to appertaine vnto others, but bringeth him to vs, and maketh him ours, euen to dwell in vs, euen in our hearts, not onely in others, but in vs, yea in our heartes. The promises of God which be in generall to his people: the particular faith of every one applyeth them to himselfe, and maketh him say, I am fully assured, that neither life nor death, principalities nor powers, neither things present nor things to come, neither height nor depth, nor any other creature can separate vs from the loue of God, vvhich is in Christ Iesus our Lorde. And for the confirmation of this in vs, be the Sacraments ordained to be applyed to euery one particularly, not only to be deliuered to others, but also to euery one of vs to be partakers of the, that we might be more certainly perswaded, that the benefits of Christs passion wrought for the saluatiō of his flock in common pertaineth euen to euery one of vs particularly, as certainly as we be partakers of the outward seales & pledges

pledges of them. This is then the chiefeſt point in a ſound be-
 liefe, wherein it differeth from the devils beliefe, to applie
 whatſoever Chriſt hath done to our ſelves, not onely to other
 men: this is a ſpeciall point, and pertaineth to the true faith of
 the children of God. The devils can not beleue that Chriſt
 is theirs: peradventure they may ſay Chriſt, Chriſt, and Lord,
 Lord, but they can not beleue in their heart that Jeſus Chriſt
 is theirs with his death and paſſion; and that is alſo another
 point in true and ſound faith, that is, not onely to ſay with the
 tongue notably and finely, that I beleue that Chriſt is mine,
 and dyed for me, &c. (for ſo can the devils and damned crea-
 tures ſay, and yet lye impudently) but it is to beleue, and
 inwardly to be perſwaded thereof in the heart, which no diuell
 nor damned creature can doe, but rather they feele the horror
 of Gods iudgements in full meaſure in their hearts and con-
 ſciences. True and ſound faith of Gods children is not then a
 whirling knowledge and ſpeculation of the braine, but it is an
 inward feeling of the heart: for a great number have a know-
 ledge what they ſhould beleue, and yet not an heart to be-
 leue: yea further, not onely a knowledge what they ought to
 beleue, but alſo be able notably to ſet out the matter, to teach
 others how they ſhould truly and rightly beleue, and yet they
 themſelves damned creatures, members of Satan, and fire-
 brands of hell, as the miſerable caytiſſe Iudas, who with the
 reſt of the twelve went and preached the Goſpel of the king-
 dome, and ſealed it with miracles in Chriſt name, and as Chriſt
 Jeſus teſtifieth of many that not onely know to ſay Lord, Lord,
 but alſo had knowledge to teach others, and prophetic and
 preach in his name, and yet Jeſus Chriſt refuseth them to be
 his. Let vs then, good brethren, looke well to our ſelves, and
 content not our ſelves with a vaine babbling tongue-faith,
 that will not ſerue in the day of the Lord, it muſt be an heart-
 faith: let vs looke whether we feele Jeſus Chriſt there or not.
 Therefore ſaith the holy Ghoſt, that this true faith maketh
 Chriſt Jeſus dwell not in worldly brauerie in our tongues, but
 in our hearts, in our hearts: in our hearts, good brethren, in our
 hearts. It is too too lamentable to ſee how the world is bewit-
 ched

Mat. 10. 1.

Eph. 3. 17.

ched with this tongue-faith, with this carnall gospelling-faith: it is an horrible abuse of Iesus Christs gospel, we shall dearely abide at his hands, vnles we speedily repēt: it is euident ynough that Iesus Christ dwelleth not in that inward heart, where the deuill apparantly sheweth his hornes (as they say) in the outward deeds. there is not Iesus Christ in that heart, but the whol power of Satan, and therefore no children of Gods faith in that heart, but a deuils faith. Let vs not deceiue our selues, good brethren, a true and a sound faith admitteth Christ with further entrance into vs, then our tōgues, & lodgeth him into our hearts: I can not enter into your consciences, but there is a Lord Iesus that seeth them: onely I desire you in the name of God, to enter euery man into his owne heart, and examine himselfe diligently whether he beleeueth that Christ hath redeemed him & ransomed, or not, whether he belecue that Christ Iesus hath purchased euerlasting life for him, or not; Let him examine himselfe throughly whether he belecue it in his heart, now while it is the time of mercie: for once we must come to iudgement, and so let him rest himselfe in the Lord Iesus with full assurance of euerlasting life, not mistrusting our good and gracious God, nor doubting of his good will towards him: for he that doubteth is like the waues of the sea, that be tossed to and fro: such wauering is farre from the certentie that true faith bringeth vnto our consciences, whereby beeing iustified by faith, we haue peace with god. For this true & sincere faith maketh vs to haue entrance vnto our God with boldnes, so that it is far from the wauering vncertenty of the wicked vnbeleeuers, & yet the dearest children of God, euen the most faithfull, haue often maruelous assaults to shake their faith, & oftentimes feele theselues almost deadly wounded, although they were almost past al hope, but yet their faith getteth the victorie in the ende. At that stay was the Prophet, when he said to himselfe, *Haue the Lord forgotten to be mercifull? is his mercie cleane gone?* but yet they vse to striue and stirre vp themselues by calling vpon God, and tarying Gods leasure: *Why art thou vexed, o my soule?* (saith David) *why art thou so troubled within me? &c.* So that although the children of God be oftentimes maruelously assaulted with distrust

Iam. 1. 6.

Rom. 5. 1.

Eph. 3. 12.

Psal. 77. 3.

& 43.

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 God, reconciled by the death of his Sonne, & brought into an
 assured hope of euerlasting life: thus far haue we heard taught,
 and now yet further least any carnall wretch should thereby
 take libertie to sin, saying within his heart, If there be nothing
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 for thy soule, thou shalt be saued, vnles God touch his heart &
 perswade it, their warrants be nothing: Alas what can the wit-
 nes of the whole worlde preuaile, when the Lord is witnes in
 the heart of the pore man against himselfe. So could *Franciscus*
Speyra cry out to the that perswaded him to beleue assuredly
 that Iesus Christ hath saued him, I would, said he, I would be-
 leue, but I cannot: faith is Gods gift: all the worlde can
 not

nor giue it me: you fare with me, saith he, as if one were fast tyed with chaines, and the passers by bid him come out and loole himselfe, but they can not helpe him, neither can he help himselfe, although he would neuer so much: euen so, saith he, ye pite my case, and bid me beleue in Christ; I would doe so, but I can not, for it is Gods gift, and I haue denied him before men, and therefore he hath denied me, and wil not giue me an heart to beleue. Let al the skoffers vpon the earth that think it so small a matter to haue a true faith in Christ, and therefore take libertie to sinne freely, let all the packe of them be taught, if they will be taught, by this horrible iudgement of God, that they can not beleue, vnlesse it be a speciall and mightie working of God: and let vs (good brethren) let vs hereby be admonished and all the deare children of God with vs, to seeke the Lord now while he may be found: and let vs in this good time of mercie that he giueth vs, enter deeply into our selues, and examine it to the full, whither we haue this faith or no, in this full assurance that we be saued: if we haue it not, let vs neuer rest knocking, asking, and seeking at Gods hand till he giue it vs: we shall surely haue it, if we aske, for he promisseth that neuer deceiueth any, Aske and ye shall haue, seeke and ye shall finde, knocke and it shall be opened vnto you. Can a father denie his childe any good thing, if he haue it? this is a good thing, and our God hath it in store, he will neuer then denie it vs. Thus then ye see it is a greater thing to haue faith, then a great number of men make account of, it is the onely worke of God, and a rare worke of God which he bestoweth vpon his children onely: men may haue peradventure a certaine fleshly perswasion, and some carnall opinion of their saluation, which peradventure may seeme vnto them, while all things be quiet and no distresse of conscience, to be maruelous strong; but alas, because it is not from the spirite of God, but onely a fleshly brauerie, as soone as God doth but touch them, it vanisheth away as smoake: as that carnal brag of Peter, which was at the very looke of a litle damsell cleane daunted: So all the worldly perswasions of men, which for a time keepe them in very great securitie, must needs fall before the iudgement seate of God: there

Math. 7. 7, 8.

there can nothing stand against the deuill, death, hel, sinne, & Satā, but onely that which proceedeth from him, who hath ouercome hel, death, sinne, Satā. It may be that for a time it may be couered as it were a sparkle of fire in ashes, but gathering strength by gods promises, & depēding only vpon him, it passeth through al doubts, til at lēgth it getteth victorie. Thus ye see the true and liuely faith of Gods children, is not in the power of any to haue it when he will, it is the speciall gift of God, and peculiar onely to his people, and therefore can giue no libertie to sinne vnto the carnall man, in hope that he can beleue when he wil. And yet here on the other side we must beware of an other vice tending to the same, and yet growing of a contrarie cause. A great number of worldlings and others, which care neither for God nor deuill, hell nor heauen, so they may liue at ease in this world, those, I say, hearing that faith whereby we come to saluation, is the onely gift of God, and not in mans power, these iolly fellowes set cocke on hoope (as they say) and vterly cast away all care of their saluation. For say they, seeing faith is the gift of God, and not in our owne power, wherefore should we trouble our selues about it? we will neuer care to seeke for it, for if so be God will giue it vs, wee shall haue it, though we neuer seeke after it, but lie snorting in our beds: and if God will not giue it vs, we can neuer haue it, therefore we neuer purpose to care for the matter, but euen sit vs downe, and take our ease, and fill our paunch, and if God will giue it vs, he will giue it vs euen in our greatest securitie. But here I aske these senselesse caytiffs, of whome they haue their life and beeing, and who doth feede their bodies, and preserue their life: they must needes confesse it to be God that giueth foode to all liuing creatures: I aske them whether they will sit them downe, and neuer neither eate nor drinke, because it is God that feedeth vs: they should within a little while tast of such horrible contempt, and be guiltie of their owne death, at the hande of that God that gaue them both life, and the meanes to preserue their life. For although God doth feede vs, yet he doth it by the ordinarie meanes of meats and drinks, which if they bereiected, the life it selfe is reiectēd. Euen so the Lord our God hath prepared a remedie against these wrang-

- lers against their own saluation: for although he onely do giue faith, whereby we come by saluation, yet he plainly in his word doth shew vnto vs a way whereby he giueth it vnto vs, and that
- Rom. 10. 17. is the preaching of the word, for so he saith, *Faith commeth by hearing, and hearing by the word of God:* & least we should think it were a sufficient means the hearing of the word read, he ad-
- ver. 14. deth & saith, *Who cā beleene without the hearing of the word preached?* by this mean of preaching the word hath the Lord appointed to giue faith ordinarily, & by no other ordinarie means; *For who,* saith he, *can beleene without a preacher?* & vnles we belecue, there is no saluatiō, for whosoever beleueth not is dāned: if this
- Ioh. 3. 18. 36. the ordinarie means of preaching the word be reiectēd, we reiect our saluation, & so are we willingly guiltie of our own dānation: So then the Lord onely doth giue faith, yea but he giueth it ordinarily by the preaching of the word. It may please him, I graunt, to giue faith otherwise, if he see it good, but we haue no warrant out of his word to come by faith, but only by the preaching of the worde. So it may please him, if he see it good, to feede vs otherwise then by meate & drinke, but if we refuse these ordinarie meanes of feeding, surely we shal die, and
1. Cor. 1. 21. be guiltie of our own death. The Lord hath appointed to saue his people by preaching. so saith the Apostle: he can saue them otherwise if he will, but it pleaseth him by this meanes to saue them; if this be neglected, our saluation is neglected, & whereas this faileth, the people perish. Alas, what shall we say to the state of this people here in this land? skarsly the twentie parish
- Ioh. 3. 36. hath a preacher, & can they be saued then? Shal we make God a lyer? he saith, whosoever doth not belecue, is damned: & none
- Rom. 10. 14. can beleue without a preacher; if then we will haue the people of the Lord to be saued, let thē haue preachers: It is a great blessing of God, I graunt, that we haue it as we haue it, for the Lord knoweth a great number can not so haue it: but alas, seeing the Lord giueth vs this mercie and quietnes, that we may haue further care of it, let vs for Gods loue be carefull for the soules of our brethren, poore soules that starue round about through the lacke of the foode of their soules: but alas, I cā not preach to the whole land, but for the discharge of my conscience, I desire you, good brethren, so many of you as haue any
- voyces

voyces in place and pailiament where these things may be re-
 formed, consecrate your tongues to the Lord in the behalfe of
 your poore brethren, that ignorant & blind guides which haue
 the conducting of Gods people to the great danger of losse of
 the soules both of the leaders and the people, that these blinde
 guides, I say, be remooued, and true preachers placed in their
 roomes, that they may labour cherefully to get the Lords har-
 uest into his barne, to inlarge Gods kingdome: the Lord
 shall then blesse this land & kingdome, wherein his kingdome
 is first sought for: for so he saith, *First of all seeke the kingdome of* Matth. 6.
God, and then all other things of this earthly life shall be given you:
 be carefull for this, good brethren, when ye come in parliamēt
 where these thinges may be provided for through the whole
 land, that Gods people may be taught: In the meane time let
 euery one of vs doe what we can by prayer to God, to thrust
 forth labourers into his haruest: let vs bestow our labours care-
 fully to seeke for them: let vs stretch our purses to relieue them,
 then the Lord our God shall blesse vs with all spirituall graces
 daily more and more. Alas, let vs remember, good brethren,
 that they are in daunger of damnation, vnlesse they haue the
 word preached; the Lord saith so, let vs not be wiser then God.
 Let those especially that by the gouernement of this Church
 haue the prouiding & placing of guides ouer the Lords flock,
 let them be carefull that they seeke out those onely which be
 preachers, otherwise, good brethren, the people do perish, but
 they shal not scape skot-free that were the causes: whether it
 were the couetous patrone in presenting, or the negligent Bi-
 shop in admitting, or the blinde guide in taking vpon him that
 waightie charge of leading Gods people. The Lord will haue
 the blood of his people answered: he will call to an account
 both Bishop, patrone, and blinde guide for the losse of the
 soules of his people. The same price of blood which is taken
 by the couetous patrone, wherby the soules of Gods people are
 bought & sold, although he laugh in his sleeue and think him-
 selfe in good case when he hath pursed his hundreth poundes
 for the benefice, yet that same price of blood shall speak aloud
 in the eares of the Lord to his vtter condemnation in the day of
 the Lorde. I am not ignorant howe the patrone will shift it

off to the Bishop, and say it is the Bishops charge to looke to it, and that he as patrone hath no more to doe but seeke out his clarke, the Bishop shal answer for it, if he admit him & be not able: & the bishop on his behalfe can as cunningly shift off the matter from him to the patrone, & say, he can not stay them, for the patrone hath presented them, & if he should not allowe of them, a *Quare impedit* would come vpon him, which he purposeth not to beare for none of them al. And the ignorant blind guide, he hath his letters of orders, institution, & induction, & hath filled the purse of the patrone, he thinketh himselfe as wel discharged as the best, no law in England can put him out: & thus the pore sheepe of Iesus Christ, which Christ hath bought with his precious blood, they perish for it, and are deuoured of Satan. But let the wash themselues as cleane as they will, they shalbe found before the iudgement seat of God no more innocent of the bloode of Christs flocke, then was Pilate of the blood of Christ himselfe: let them shift off the matter as fast as they can, the people of God perish by them: I knit them together all of them in one farthell, & throw them into the pit of hel as guiltie together of the death of the Lords flock, if they do not repent this perishing of all the Lords people. For Iesus Christ that bought them with so deare a price, wil not haue them perish of so vile a price as they are bought and sold for. Seeing the people perish without preaching, it standeth the patrons in hand, I throw, to present, & the Bishop to admit none but those which be able to preach, vnlesse they purpose to be guiltie of the blood of the people that perish for want of preaching. Neither shal the people that are led by an ignorant guide, & so perish, be excused before God: for although they can alledge for themselues, we could not doe withall, he is placed by law, presented by the patrone, admitted by the Bishop, all the lawes in England can not remooue him, all this wil not serue for excuse before God: for although there be no law in England to displace him for his insufficiency, that by law is placed; yet I answer there is no law in England that forbiddeth thee to place a preacher besides, if thou wilt stretch thy purse: I know no law that forbiddeth prouiding & seeking for preachers, vnles it be the law of our purse: & if thou say, I am but one, the rest wil not, I can not main-

maintain him my selfe: then, I say, if thou can not get preaching to thee, there is no law in England that forbiddeth thee to go to it, to transport thy dwelling thither, where thou maist haue it: there is no law, I trow, forbiddeth this, vnlesse, I say, the law of the purse. And if thou say, I can not there be able to liue: I answer thee, first seeke the kingdome of God, and the righteousnesse thereof, and all other things needfull shall be giuen vnto thee, as ouerplus. So we see, there is nothing can excuse us before God, vnlesse we get vs preachers. I know there be other kind of excuses, that we frame unto our selues as we thinke sufficient to exempt vs from the preaching of the word: but let vs not deceiue our selues, vnlesse there be preaching, the people perish: vnlesse they haue beleueed, they are damned: and beleuee can they not without preaching. Away therefore with all vaine excuses, which might make vs thinke our selues well enough without preaching, these gloses will not serue before God; the Lord will haue his people taught, there is no shift, otherwise we shall all of vs answer for it, so many of vs as haue our hands stained with the blood of them that perish. And let all of vs in the feare of this our God fall seriously to meditate of this geare, and now at the length begin to make more diligent and careful preparation for the preaching of the word then hitherto we haue done, seeing it so standeth vs in hand vnder paine of damnation. God may otherwise saue vs as I haue told you, if he will, but it hath pleased him to let vs vnderstand, that he will haue vs saued by preaching: if we shall 1. Cor. 1. 11. not be carefull and carefull againe to prepare for that meanes of our saluation, surely we shall declare our selues eicher to be wiser then God, esteeming his heavenly wisdom but base and foolish, or else plaine contemners of God in despising so heavenly and wholesome ordinance. Wherefore (good brethren) if ye will be saued, get you preachers into your parishes, that may instruct you in the wayes and meanes of your salvation against that day that yee must appeare before this iudgement seate: bestow your labour, cost, and trauell to get them, ride for them, runne for them, stretch your purses to maintain them, we shall begin to be rich in the Lord Iesus, and so much riches also

Gal. 3. 13.
 Ioh. 3. 16.
 Rom. 8. 15.
 Eph. 3. 17. 12.
 Matt. 16. 17.
 Rom. 8. 15.

also of this world we shall haue, as our God shall make vs contented withall: and then our ioy shall be full in the last day, when we must leaue all these earthly things, & receiue at the hands of the Lord Iesus an heauenly & an euerlasting crowne. Thus farre then, good brethren, how we are discharged in this iudgement seat from the euerlasting curse and condemnation which euery one of us haue fallen into by breaking Gods commandements: ye haue heard how we are discharged from this punishment by Iesus Christ who hath fully taken it upon him & ouercome it, how it is made ours & applied vnto us by faith: not such a faith as the deuils haue: but such as teacheth unto us all that euer Christ did for us, & maketh Christ dwell with us, not in our tongues but in our hearts, not in a wauering maner, but in a true certenty, not by a vaine perswasion of the flesh, by the liuely witnes of Gods spirit: & all this to be deliuered unto vs by no other ordinary means, but onely by the preaching of the word. Here is then the full waies & means of our saluation declared unto us to be in Christ, & onely in Christ, in no worke, deed, or merit of ours, or any saint or angell for us, but in Christ alone, & none other: & herein remaineth our whole comfort & ioy, which passeth all the ioyes of the earth. But I haue yet one thing more to answer, which the deuill might bring into the head & heart of the carnall gospeller hereby. What? saith that filthy Epicure, this is sweete doctrine in deede, now I may take my pleasure at will, & liue at lust in my sinne, for I beleue in Christ, & therefore must needs be saued: it maketh no matter I will sin my belly full, for I beleue that Christ hath borne the burthen of my sin, & therefore what need I care. I answer, these abuses of Gods mercy, that if there be any such that either hath such a blasphemous tongue to speake, or an heart to purpose to sinne, or one minure of an houre to continue in sinne, because he beleueth that Christ hath paid the punishment of his sinne, if there be any such that thus say or purpose, I say with the worde of God, that such haue no sparkle of true faith: for the word of God fettereth forth unto vs this true faith, not such a faith as filleth the heart with sinne and all uncleannesse, as these carnall Epicures speake of, but such a faith as maketh the

Act. 15. 9.

the heart pure, such a faith as doth not incourage men to sinne but such a faith as maketh men to hate their sinne, lothe, & abhorre it; because this true faith of Gods people proceedeth from the spirit of Christ, & maketh Christ dwell in vs by his holy spirit, which spirit of Christ can neuer dwell in one and the same heart with sinne & wickednes in such maner, as to be at agreement with it, to like well of it, & take pleasure in it, but continually striveth and struggleth against it. And although sin doe continually hang on vs, yet this spirit of Christ dwelling in vs will not let sin raigne & rule in vs: therefore such carnall wretches as shall loue sinne, take pleasure in their sinne, doe sufficiently declare that they haue no part nor fellowship with Gods spirit & consequently no true & liuely faith. They haue no part of the spirit of Christ that suffered death for sinne, but the spirit of Satan the authour of sin, the spirit of the world, the imbracer of sin, the spirit of the flesh, the nource of sinne; for it filleth the heart with the fruits not of the spirite but of the flesh, lust, whordom, fornication, uncleannesse, wantonnes, vanity, filthynesse, couetousnes, extortion, usury, oppression, pride, contempt, disdain, flattery, dissimulation, idolatry, witchcraft, hatred, malice, division, drunkennes, gluttony, &c. And I warrant them, let these carnal swine, that thus wallow in their sinne, taking their full ioy & pleasure in it, & yet say stoutly, that they haue a beleefe that Iesus Christ hath paid the punishment of their sin, let them, I say, enter a litle more deep into their own heart, & they shall find a thing within them that shall speak the cleane contrary; euen their own conscience doth cry aloud within their brest, if they would let it speak, that they beleue no whit at all of the discharge of their sin by Christ: for then they would not loue & like wel of their sin, which was the cause of the death of Christ. Is it like they hold any thing of Christ, which ioyne hands with the wicked Iewes to put Christ to death? They neuer therefore haue any true faith in Christ, unlesse they detest their own sin, which was the cause of the death of Christ. Therefore this true & liuely faith of Gods people is so farre from making men lie wallowing in their sin, that untill such time as they haue it they neuer haue a perfect hatred of their sinne: then onely when wee haue faith, and neuer till then begin we to take pleasure in

Roman. 8. 9.

Ephes. 3. 17.

Rom. 8. 15.

Gal. 5. 19.

Roman. 6. 4. in those things, which are allowed and liked of God. For this
 Ephes. 4. 25. true liuely faith maketh vs new creatures, beareth vs a new, &
 Galat. 3. 26. maketh vs the children of God, whereas by nature we are the
 Ioh. 1. 2. children of Gods anger, that hee can neither loue vs, nor any
 Ephes. 2. 3. thing that we doe. Then begin our blind hearts to be lightened
 to perceiue our sinne, which before we did not see, then be-
 ginneth our hard heart to be softened and effectually touched
 with griefe and horreur of our sinne, which before wee did
 like well of: whereas we had a delight in deceit and craft, flat-
 terie and briberie, now we begin to abhorre it, and to loue
 plaine and simple dealing, whereas before we were covetous,
 hard hearted, vnmercifull, usurers, oppressours, now we begin
 to hate it, and to study after pity and compassion. The selfe
 same tongue that had a pleasure to talke of filthinesse, lying, &
 blasphemie, now is framed a new to hate all cursed speaking,
 and hath a delight to speake the truth, and talke of godlinesse,
 and to reprocue wickednesse. To be short, when we haue
 this true and liuely faith wrought in vs by Gods spirit, we are
 then framed a new by the same spirite into an inward loathing
 of our sinne, and continually pricked on forward to striue a-
 gainst our sinne by true repentance, and not to say, we pur-
 pose to continue in our sinne, but to labour continually against
 our sinne. Let vs therefore, good brethren, diligently enter in-
 to our selues, and examine the thoughts of our hearts, whether
 we haue our delights in our craft, subtiltie, whordome, forni-
 cation, vncleannesse, and such like: whether wee set downe
 with our selues to abide in it yet a certaine time: and if wee
 finde such an vncleane, filthy, and beastly heart in our selues,
 let vs not flatter our selues, good brethren, vndoubtedly there
 is no true faith in such a heart, but onely a fleshly and carnall
 perswasion, there is not the spirit of Christ, which ouercometh
 sinne and death, & the deuill in vs, & continueth firme, stead-
 fast, and strong euen in the great and terrible day of the Lorde,
 there is not that spirite in vs: but the spirit of the world, which
 perisheth with the world, the spirit of Satan which shalbe con-
 founded with Satan, and the Spirit of the flesh, which bring-
 eth forth in vs the workes of the flesh and darkenesse, and
 therefore

therefore shal come to nought with the deeds of the flesh. Let all those therefore that haue shadowed them selues vnder the name of the gospell, and say they doe belecue, and say they haue faith, and yet when they come home nearer to themselves into their owne bosome, and finde no loue there to the gospell, to Christ, to holinesse and righteousness, but a lust, liking, and pleasure in all their wonted sinne, let them once for all be answered out of Gods blessed worde, that they haue no portion with the gospell, that they pertaine not to Christ, nor his sanctification and holinesse: and let all such as by these filthy beasts, which pretend the gospell and yet haue such abominable heartes and carnall liues, are caried away to mislike Christes glorious gospell, and to forsake the truth therein thorough these carnall professors: let all such as haue bin drawne away by them, I say, be answered, that the Sonne of God neuer taketh such carnall professors for his, that they be not true gospellers, that they be none of his members, none of his faithfull, but meere members of Satan transformed into an angell of light: and therefore that although they cloake them selues with the name of the gospell, and can say, Lord, Lord, and Christ, Christ, that they may more safely worke all sinne and wickednesse to the shame of the gospell & Christ, yet in the great and terrible day, when all must yeelde up their accompts, he shall giue sentence against them, Depart from me ye cursed caitiffes, workers of iniquitie, I neuer acknowledged you for mine, depart from me into euerlasting torments. to the deuill and his angels, to whome alwaies you appertained, and whome in heart you serued, there shalbe weeping & wailing, and gnashing of teerh. Wherefore let vs all humble our selues under the hand of God: abuse not his gospell, so many of us as the Lord hath called to tast of the sweet comfort in his gospell, let the fruit of it appeare in our life and conuersation to the glory of Gods gospell. For the Lord is a seuerer reuenger of the blasphemie done to his heauenly gospell, if wee shall seeme to profess it, and through our conuersation cause it to be ill spoken of. Wherefore, good brethren, let vs remember our selues, that we are called to an holy calling, the Lorde is

Matt. 28. 41.

1. Thess. 4. 7.

holy and loueth holinesse that hath called vs, we are called to holinesse, and not to filthinesse, let us walke then in holinesse and righteousnesse all the dayes of our life. Thus then, good brethren, you haue heard the wayes and meanes of our saluation handled before the iudgement seate of God at large, how we are delivered from sin, death, hell, and Satan by the meanes that Iesus Christ in our nature hath overcome them all for us, that so many as take hold of him by faith should be deliuered from eternall destruction, and haue everlasting life: ye haue hearde that this true faith is not to beleue generally, but to reach all that Christ hath done unto our selves, not to say with the tongue wee beleue, but to feele in the heart, not with a worldly perswasion of the flesh, but with an inward perswasion of Gods spirit, that sealeth all these same in our hearts, ordinarily by the preaching of the worde, whereby we are transformed into the image of Christ, and reneved in the inward heart to haue our delight and pleasure to walke in holinesse and righteousnesse all the daies of our life: all this we haue heard, as it hath pleased God to giue me wildome and knowledge out of his word to vnderstand it, and vtterance to deliuer it. I haue bene peradventure longer in handling the matter then some would haue wished, to whome these principall groundes of religion are knowen well enough, and peradventure therewithall looked for more curious speeches in handling of the matter: but such must understand, that my purpose is to instruct the ignorant in the waies and meanes of their saluation: not to speake to the eares of men, but to the heartes of men, if I can, that the deuill may be pulled out from thence, and Iesus Christ planted there. I will neuer so abuse Gods blessed worde to satisfie the vaine humour of men, so long as I liue by Gods grace, it is sufficient for me that I know Iesus Christ and him crucified. The matter of our saluation is waightie, and such deepe matters can not be passed ouer in a worde or two: and the best of vs all can neuer learne it too much, nor heare it too often: it must be our comforts, and our onely ioy in death and after death: it must be that which must sticke by vs when we must shake handes with all the world,
and

and say, farevvell father, farevvell mother, farewell my dearest friends, farewell my riches, wealth, and vworldly ioyes, it must then be our only ioy to say, vvelcome Christ, vvelcome heaven, welcome euerlasting ioy. Happy shalbe the day, and blessed shalbe that houre, when vvee shalbe crowned with an euerlasting crowne of glory, vwhen all teares shalbe washed from our eyes. The Lord God for his deare sonnes sake graunt vs to haue heartes and mindes to long after it, and to say with the holy Apostle, I desire to be dissolued and be with the Lord Christ: and that we effectually thinke upon it, & take our profit of all this that hath bene taught vs, let vs pray to the Lord our God, that he will giue his holy spirite to write it deepe in our heartes, and seale it in our consciences, that it may bring forth fruite in us to the comfort of our conscience and glorie of our God. O most mercifull God and heauenly Father, &c.

Phil. 1.23;

John More.

K 2

THE



THE THIRD SERMON.

Ioh. 13. 34. 35. I give you a new commandement, that ye love one another, as I haue loved you, that you euen so laue one another: by this shall all men know that ye are my disciples if ye haue love amongst your selues.



Ye haue heard, good brethren, heretofore sufficiently I truit out of the fifth to the Corinthians declared unto us, how we are cleared and discharged before the iudgement seat of God, reconciled unto our good and gracious God, by the means of his deare sonne our only Lord & Saviour Iesus Christ, our only reconciliation and attonement applied vnto vs by the holy spirite of god, working in our hearts a true & a liuely faith, which taketh hold of all the righteousnes, ransome, & satisfaction of Christ, and makes it ours, wherby we are iustified and holden as righteous being clothed with the righteousnes of Christ, & so our conscience pacified before the throne of Gods glorious maiestie. All this, I say, we haue sufficiently heard uttered unto us out of the blessed word of God: & this is the chiefeft & most principall thing that wee must labour for during the vvhole scope of our life, and our onely comfort in our death, and our onely life after death, and therefore I trust it hath beene well marked of us and considered, & in our hearts deeply imprinted. Now it followeth, that knowing how we be set at one with god, we do also indeavor our selues to be at one with mā: for which purpose I haue chosen out this piece of Scripture, vvhich

which you heard now read vnto you, which containeth a short exhortatiō to loue: a short lesson, & soone learned, that we loue one another; in a word, it is no more, but that we haue sincere loue one with another: it is an easie lesson & soone borne away, the dullest memorie that is here present may easily beare it away, and the simplest wit among vs may without any great discourfing of the matter, straightwaies vnderstande it, that we neede not pretende any excuse of simplicitie and dulnesse, whereas the playnnesse and shortnesse will straightwaies conuince vs. It is then a lesson soone learned, which we haue here taught vnto vs, to loue one another: if nothing els were required, but as schollers in grammer schoole to conne it by heart, and say by rote, we might dispatch it in a minute of an houre: but alas, good brethren, because it is in Christs schoole, wee must not onely like grammer schollers haue it by heart, but like Christs schollers haue the feeling and loue of it in our hearts; not onely by rote like children say it with our mouth, but like Gods children practise it in our deedes. And herein (good Lord) how smally haue we profited this xv. yeares, learning the practise of this lesson in Christs schoole? or if we haue learned it, how soone haue we forgot it? or if we haue both known it and thought vpon it, in what case are we that so generally haue vsed continually against our owne conscience & knowledge to doe contrarie vnto it? VVell, for that which is past let vs repent, and now in the feare of God let vs beginne more deeply to consider the thing, especially seeing the deare Sōne of God exhorteth vs thereunto, and saith, *I giue you a new commandement, that ye loue one another*: if a prince or any noble personage speake vnto vs, exhorting vs to any good thing, wee vse to giue attentive care, and for the authoritie of the person the words haue credite with vs, that we dare not doe contrarie thereunto for feare of loosing their good wiil and fauour: what shall we then say to our Sauour Christ, the king of kings, aboue all the nobles vpon the earth, who doth here exhort vs to loue one another? shal we make none account of his words, but without regard sling them at our heeles, not caring for the losse of his heauenly fauour, who gaue his owne selfe to the death

death to purchase our life? Surely we should then declare our selues to be worse then the bruit beasts, who yet vse to haue some regard to their masters that feede them and shew them fauour. If we should not then carefully take heede vnto those things which are spoken vnto vs of the Lord Iesus Christ, who hath so dearely loued vs, euen the very bruit beasts should be sufficient to condemne vs. Let vs therefore in the feare of God looke vnto it, not slenderly and with dull cares, and hard hearts consider of it, for it is the deare Sonne of God that speaketh vnto vs, that requireth of vs, that we loue one an other. If he had but slenderly handled our matter concerning our redemption, we had beene but in slender case: if we shall nowe giue but slender care vnto that which he speaketh vnto vs, and make it as a thing of course, surely we prouoke his iudgement against vs, whose maiestie we dare so boldly abuse: if it be high treason to cast off the words of a prince, & make no account of them, what shal we say of the reiecting the words of this our heavenly prince and Sauour? Yee see then it standeth vs in hand diligently to heare, prudently to marke, and deeply to waigh these wordes which here be spoken, for they are the wordes of the Lord Iesus, who of his vnspeakeable loue, hath giuen him selfe for vs. And yet further then this, if we consider the circumstances of the time when these words were spoken, it will make vs yet a little more carefull to thinke vpon them: It was at such time as he was now neare his death, for in the verse going before he told them, he was going from them. These words were vttered then by our Sauour Christ, when he was going to his death, as a thing specially to be marked of vs, & which he knew to be most needefull for vs, and therefore of vs more to be considered and marked, yea and neuer to be forgotten, but alwaies deeply imprinted in our minde. You know those things that are spoken of men lying vpon their death bedde vs to pearse much, that commonly the words be neuer forgotten, but still almost as fresh in memorie as when they were newe spoken: those words which be spoken by a louing father vpon his death bed vnto his childe, take great effect in a good childe: if a tender father at the point of death doth call his sonne vnto him,

him, and vttereth these or such like words; Oh sonne, thou see-
est in what case I am, I am euen now readie to goe from thee,
these be the last words that I shall speake vnto thee, remember
them well, thou shalt neuer heare me more speake, I must goe
from thee, yet for a remembrance, that thou maist thinke vpon
me when I am gone; I will giue thee one les-son from my
mouth while I liue, that thou maist remember me when I am
dead, as long as thou liuest; I charge thee therefore, as thou
louest me, doe this or that, &c. thou knowest I haue had many
troublesome daies for thee, much cost and paines I bestowed
vpon thee, nowe I must goe from thee, thinke vpon this that
I charge thee, euen as thou louest me: if a tender hearted fa-
ther giue this or such charge vnto his sonne vpon his death
bed, will it not make the heart of any naturall childe to bleede
in his bodie to heare such tender wordes of his louing father:
alas, those louing wordes neuer be forgotten of any naturall
childe and good sonne, vnlesse he be an vnthrif and past all
grace, which careth neither for father nor friend, liuing nor
deade. Euen so in like manner will these words of our Sauour
Christ, spoken at his death, pearce the hearts of any of the chil-
dren of God, vnlesse they be bastards and no sonnes: we can
not if we loue the Lord Iesus, but remember this his last les-son,
which he giueth vs for his farewell. And I am sure vnto the
children of God it pearceth a thousand times more their ten-
der hearts to heare them so louingly taught of their louing
Lord, then any other rough manner of dealing, because they
be children and not slaues, and therefore serue of loue and not
of slauiish feare; although it be sometime needefull for the best
of them to feele of the louing correction of their louing fa-
ther for the taming of their wilde flesh. But because in the
house of God all be not children which haue the outward cou-
tenance of children, but there be a great companie of dissem-
bling hypocrites, which take the libertie of the Gospell to liue
after the flesh, & doe nothing but only make a mock of all lo-
uing kind of dealing & laugh in their sleues when they heare
any such exhortations, because they wil not be taught by faire
meanes, and as ye would say by maner of intreatie: therefore the
Lord

Lord Iesus for their cause especially dealeth after an other sort here in this sentence, and calleth this same his admonition to loue not onely a friendly exhortation as by way of request, but also a commandement. Not onely a matter of intreatie forsooth, to doe or not to doe as best liketh vs, but a speciall commandement to be done whether we will or no, whether we like it or not like it, vnlesse we will abide the penaltie of disobedience. And herein then he dealeth with us, not only as a louing friend to exhort, but also as a prince of authoritie to command, that if we should violently cast off from vs all kinde of friendly admonitions here, and thinke we haue escaped wel, because we haue broken in sunder all the fast bonds of louing exhortations; we should yet vnderstand he is our Prince, that hath his iudgement seat to arrayne vs there to answer the breach of his blessed commandement: and that we should not thinke or say, Oh I will indeede loue my brethren, but it shalbe at leisure, when I see my time, and when I thinke best; but rather thinke because it is commanded vs, we must doe it whether we will or no, not at our pleasure, but at the pleasure of the commander, vnlesse we wilbe guiltie of his curse in his iudgement seat. So then ye see what we haue to marke in this, where the Lord Iesus doth not onely exhort, but command vs to loue one an other, that is, that we not only haue a cold affectiō thereunto, but that we beluely touched with the authoritie of the commander, setting before our eyes his princely iudgement seat, where he will bring in triall all stubborne breaches of his blessed commandements, although they be neuer so smoothly passed ouer in this life. Ye see then this hath, or at least vviſe ought to haue a vvonderfull vvaightie force vvith it, vvhere the Lord Iesus falleth a commanding, and therefore ought of vs deeply to be considered, and not coldly for fashion imbraced, because it is the Lord Iesus, that not onely vvillerh, but commaundeth it. But alas, it is a vvonderfull thing, to see the authoritie of the Lord Iesus so smally regarded among vs: if once the vvill of a prince be but knowne, it is a vvonder to see how readie vve are to frame our selues thereunto; but if he fall a commanding, vvho doe not then tremble at his displeasure? But
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the Lord Iesus may intreat, pray, and beseech, nay straightly charge and command, and for all that not regarded of a straw. It declareth certainly, good brethren, that there is no feare of God among vs, but onely a certaine worldly feare of man, and yet the one killeth the bodie alone, the other throweth both soule and bodie into hell fire eternall. Oh, good brethren, let vs not deceiue our selues, it is the Lord Iesus that commaundeth vs, let vs obey: he chargeth vs to loue one another, let it be done, not onely said, but done: done, done. Let vs earnestly repent, that we haue beene so slacke in doing this commandement for our Sauour hetherto, that we haue done nothing, but onely make a mocke of it: oh it is his mercie that hath saued vs hetherto, and hath not throwne vs downe to hell, as we haue deserued, but in mercie hath kept vs till this day: let vs nowe henceforth thinke earnestly vpon this commandement of our Lord Iesus Christ, and now begin to practise it, that there may be loue among vs, and not such brabbling, brawling, and contention, as we see daily, and is too lamentable, but like to good schollers in the schoole of the Lord Iesus let vs haue loue and peace among vs; and surely then he will dwell among vs, and protect vs for euer.

Math. 10. 18.

Nowe it is said in the text, that this commaundement of louing one another, is a new commaundement: it may seeme strange that he calleth it new, and yet was giuen so long agoe by the Lord God himselfe in his commandements, and is the very summe of the whole second table, as it doth appeare by the Lord Iesus Christ his owne interpretation, that we loue our neighbour as our selfe. This then seemeth not to be new, which was deliuered to Moses a thousand yeare before & more. True it is our Sauour Christ doth not here call it newe, as though it had neuer bin vttered before, but because he would call a newe to the minde that which they had heard of old out of the lawe before: he calleth it therefore new, which is newly renewed againe in memorie: & moreouer also now at his death, because he would haue it sticke continually in their mindes, as a thing new told fresh in our mindes: for we know things that be old done or spoken are not so ripe in our heades, as that that is new-

Lev. 19. 18.

Matt. 11. 39.

ly done or spoken : that it might be therefore vnto vs continually newe, and fresh in our minde, he calleth it newe, not olde and raw, but fresh and new. VVe haue therefore well to consider of it, and euery one of vs to enter deepe into our selues, and trie our hearts whether this commaundement be newe, fresh, and greene in our mindes or no, or rather whether it be so old vnto vs, that we haue cleane forgot it. I am afraid if we well trie and examine our selues, we shall finde it fresh and newe amongst a very fewe or none of vs, but so olde that it is euen at the last cast with a great number of vs, and a new commaundement come in the roome of it, not from Iesus Christ, but Satan and the deuill: a new commaundement, that we loue not one an other, but euery man him selfe. This same new commaundement of Satan of louing our selues, oh it is maruelous rife, fresh, and newe amongst vs: but the newe commaundement of the Lord Iesus of louing one an other, it is so stale and worne out of vse amongst vs new-fangled englishmen, and especially amongst vs Norffolke men: if Iesus Christ had giuen vs this commaundement to loue our selues, how notably could we haue practised it? and what a number of followers thereof should we haue found amongst vs at this day? all England, all Norffolke should haue beene found very perfect in it: But alas, good brethren, it is cleane contrarie, that commaundement which he would haue newe amongst vs, is not to loue our selues, but to loue one an other: this is that which is very rare in our daies, and must be newe, fresh, and rife amongst vs, there is no remedie, or surely the Lord will beginne a newe worke amongst vs: he can not abide to heare his commaundement so contemptuously and despighfully troden vnder our feete: therefore let vs be careful in the feare of God, to amende that which is amisse in vs, and now beginne to imbrace this newe commaundement of the Lord Iesus of louing one an other, and vterly forsake and remooue that olde Satans commaundement of louing of our selues, that wee may be right disciples and schollers of Iesus Christ, as we say we are Christians, and hold of Christ, VVell, thus you see what waightie charge is giuen of our Sauour,

to loue one another: it is no small matter, and therefore not hastily to be put vp, because it is both a commaundement, and proceedeth also from him that hath authoritie ouer all things to commaund, which hath his iudgement for vs in the life to come, if we will not be taught by faire meanes here in this life.

Now it followeth in the text, *Euen as I haue loued you*: This sentence serueth both for a reason more vehemently to perswade vs to loue one another by his owne example, that so tenderly loued vs, & also it serueth for a pattern to try our loue by, whether it be sincere or fained. The reason whereby he exhorteth vs to loue one another, standeth thus: I so tenderly loued you, that beeing from all eternitie with my father in ioy eternall, Phil. 2.6. humbled my selfe to become man in your nature, sub. Hebr. 4.14. iect to all miseries and sorrowes as you are, and for your loue yeilded my selfe not onely to all spight and villanie that wicked men could doe vnto me, but euen to the very death I submitted my selfe, and that to the most shamefull death for your death, to bring you to a glorious life: and this I did not onely when ye were no friends of mine, but also when ye were mine vtter enemies: ought not you then in like manner much more to loue one another, beeing thus redeemed silly poore soules by my bitter death? you were all alike subiect to eternall hell fire, Rom. 8.7. and now I so loued you, that I gaue my selfe a ransom for you, 1oh. 15.13. 1.1oh. 3.16. ought not ye then much more considering my goodnes, loue one another? If a king should of his great goodnes giue his owne life to rancome a companie of beggers beeing in bondage, and besides not onely deliuer them out of slauerie of a forraigne prince, but also exalt them to the state of lords and nobles, by deuiding his inheritance amongst them, were it not, I say, an intollerable thing, if these exalted beggers, forgetting their former estate, should now be so puffed vp in pride, that one of them would not vouchsafe to looke vpon another, but contemne, hate, and disdain one another, were not this thing intollerable and not to be suffered amongst men, so to requite the goodnesse of their king? nay would not we rather giue our verdict vpon them, and thinke them well serued to

be set againe all alike in beggerie and flauerie as they were before, and looke if they could agree any better among themselves there? yes surely would we, and thinke them well serued; euen so, good brethren, if we will not loue one an other since our Lord Iesus Christ hath so tenderly loued vs, that he hath giuen him selfe for vs, to redeeme vs from hell, surely it can not be otherwise thought but that we deserue to be throwne downe headlong to hell eternally, and looke if we can agree any better there. It pleased the Lord Iesus to redeeme vs from damnation, that we might loue one an other, as he loued vs: if we will not then loue one an other, what is it else but euen to prouoke the Lorde Iesus to leaue vs euen where he found vs, that is, euen firebrands of hell, and looke howe we can away with that geare. Wherefore, good brethren, let vs take this argument to our selues, and although we would not loue one an other for no other thing, yet at the least let vs loue one an other for Iesus Christes sake, who so tenderly and dearly loued vs, that he gaue his owne life for vs: if not for his sake, yet good brethren, for our owne soules sake, which shall perish in hell euerlastingly: thus ye see what force this reason hath, which the Lord Iesus yseth here charging vs to loue one an other, as he hath loued vs, that is, that it maketh vs inexcusable before his iudgement seat, if we can not finde in our heart to loue one an other, seeing he so dearly and tenderly hath loued vs. It carieth with it also a further thing to be considered and thought of, and that is this, that it serueth for a notable and most excellent paterne for vs to trye and examine our loue by it, whether it be sincere and sound or no: for when he saith, Let your loue among your selues be such a kinde of loue as mine was towards you, he condemneth all fayned and vaine loue, all corrupt loue, gainfull loue, tongue-loue, false loue, and such like; and biddeth looke as his loue was towards vs, so let our loue be one towards an other: his loue was not towards vs, when we were his friends, but euen then he loued vs when we were his enemies, and gaue his life for vs: this is a speciall point to be considered of vs, good brethren, and pithely to be waied; for it

toucheth vs very neere: we be so corrupt in iudgement, and measure all things so by our owne ease, that we thinke it sufficient, if we haue made some countenance of loue to them, that neuer did us harme, when as in the meane time we rage like cruell beastes against those, which haue but a little touched us with harme and iniurie, and we thinke we may doe it lawfully, it is so generall a thing, and toucheth the corruption of our nature so neere, that if he doe or speake but any ill by vs, vvee thinke vve may very iustly be incensed against him. Yea, but *Rom. 5. 8.* was the love of the Lord Iesus so in that maner, nay he loued us euen when we were his enemies, and telleth vs that our loue must be in like maner one towards another, not only to them that loue vs, but also to them that be our enemies. Our Saviour Christ telleth vs, that the very heathen will so loue one another as long as they haue no harme, and we would be ashamed being Christians to be no better then they: we say wee are Christian men and not heathen, let vs then I pray you proceed one steppe further then the heathen, who will as fast as wee for our liues love them that doe them good: let vs, I say, go one steppe before them, & follow our Saviour Christ, who biddeth vs loue one another as he loued vs, not as the heathen use to loue. Oh saith one, I could be content to loue him, if hee had not so railed upon me, and done me so much spight and villanie, I could haue bene content to haue borne it, but it is too too, no man can beare it: and I pray thee, hath he done thee more spight then thou hast done to the Lord Iesus Christ? I trow not: thy spight and villany hath put the Lorde Iesus to death, and wouldest thou haue him not hate thee for thy spight done to him, as thou doest thy brother for the harme he hath done unto thee? thou shouldst be in hell then straightwaies. Looke now then, I pray you, whether it standeth vs not in hand to put well in practise this lesson that our Lord Iesus Christ here teacheth vs, when he saith, our loue among our selues must not be to avenge our spight, to wrecke our malice, but euen as he loued vs: to be content to forgive our greatest enemies, & put our hatred and malice out of our hearts against them. Iesus Christ teacheth vs to pray for for- *Matth. 6. 12.*
giuenesse

giuenesse at Gods hand euen as we doe forgive others: would we thinke it a good prayer to pray to God in this manner: O Lorde God if my sinnes towards thee had bene but a few and small, I could haue bene content, thou shouldest haue forgiven them unto me, but because they be so many and so spitefull, now I would haue thee euen poure out all thy displeasure vpon me, for so doe I use to do with them, that do offend against me, therefore I pray thee, deale euen so with me now, good Lorde, for after this maner I do use to forgive them that offend me: I use to doe the worst I can to them either by worde or deede, therefore I pray thee, doe the worst to me thou canst: were not this, I pray you, to pray for vengeance upon our own head? yes surely: and certainly euen so do we, as oft as wee dare pray the Lords prayer, and yet can not finde in our hearts to forgive offences done against vs, Good brethren, let vs not de-

Matth. 6. 15. ceive our selues, the Lord Iesus flatly telleth vs, we shall neuer be forgiven, unlesse we can be content to forgive others, let vs say what we will, the Lord Iesus saith so, we shall neuer be forgiven, unlesse wee can forgive others, there is no remedy, the truth hath spoken it: let vs flatter our selues as long as vve will, we can not be forgiven unlesse we forgive, therefore if euer we will be forgiven at Gods hand, unlesse vve will be throwne into the pit of hell, let us forgive: and away with these fond & brabbling excuses, to say they be so many, and so great, I can neuer forgive him. Wouldst thou be contented that the Lord Iesus should answere thee so, when thou comest unto him for forgivenesse? If he should say unto thee, O silly poore soule, I could be content to forgive thee, if thy sinnes had not bene so many and so great, but because they are so huge & so hainous, I can not forgive thee, go thy wayes to hell, for I can not finde in mine heart to forgive thee; wouldst thou be content with this answer at the Lords hands for thy sinnes? I trow not: And yet cruell hearted tyrant thou canst be content to say so, and thinke so of them that haue not offended thee the thousand parte so much, as thou hast done the Lorde thy God. Doe it thou thinke then thou canst so sily escape the Lord thy God? thou canst not, thou canst not: and therefore there is no remedie

medie but either thou must forgiue, or surely thou shalt neuer be forgiuen: looke now to it, as thou wilt, and sling avway from God as fast as thou wilt, they be vvordes of the Lord Iesus vvhich can not lie. Let us for Gods loue looke unto them, it standeth vs in hande: thinke vve to be forgiuen of God our great and intollerable finnes, and can not be content to forgiue small finnes in comparison? No surely, it can not be. The Lord Iesus setteth out this matter more largely in the 18. of Mat-
 thevv, by the example of a king, vvhich minded to take a reckening of his seruants, vvhereof one was brought unto him, which didowe him a thousand talents, & he not being able to pay, commandement was giuen, that he, his wife and children, should be sold and paiment made: the man with pitifull teares fell dovne at the feet of the king, desiring him onely to beare with him for a time, and he vvould pay him the vvhole: the king taking compassion upon the man forgave him the whole debt: this man being so discharged went his vvay, and found one of his fellovves that ovved him a certaine small trifling peece of money, and ragingly caught him by the throat, commanding him to pay that he ovved; the poore man amazed fell downe at his feete with vveeping teares, humbly besought him to be good unto him, and he vvould pay him all. The other vvould not heare, but cruelly commanded him to be cast in prison, and there the poore man lay. The king hearing of this crueltie, called him and saide, I forgave thee the vvhole debt vvhen thou besoughtest me, oughtest not thou to haue had compassion upon thy fellow also, as I had on thee? & the king in great displeasure comanded him to be deliuered to the tormentours. Euen so, saith our Saviour Christ, vvill my heavenly Father doe to you, unlesse you forgiue one another from the bottome of your heartes your sinnes and offences done one to another. This is the doctrine of the Lord Iesus, it is not mine, they be his ovvne vvords, and therefore they must be marked. It is a vvonder to see how much vvee can make of a smal offence done unto us, & how small account we make of our great offences done to God: if one do but a litle contrary to our mind in any smal matter, oh we make it so great a matter
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Matt. 18. 23.

Vers. 35.

we haue never done with it, and hardly shall a man bring vs to any good agreement: we be so hard hearted, it will not out of our stomacke, but we must be reuenged straitwaies, vve will waite him at the advantage once in our life time, to be euen with him if we can: What is this els but to prouoke Gods feare wrath and indignation vpon vs, and to heape Gods iudgement vpon vs? Iesus Christ telleth vs, euen so will our heauenly father deale with vs. Doeth it not now then stand vs in hand to forgiue one another, to put malice and hatred out of our hearts, and now at the length to learne perfectly this les-son at our Sauour his hand to loue one another as he loued vs? not onely them that doe us good, but euen our enemies, and them that hate vs. True it is, wee must neuer loue the sinne of our enemies, nor of none els, but alwaies be in deadly hatred with that, but yet we must loue and pity the person of our enemies, that is indangered thereby. And if this were well waigh-
ed, you should see that we had more need to pity, then to hate our enemies. If there be any iniurie or harme done unto vs
 either by word or deed, they that doe it are guiltie of hell fire,
 so saith Iesus Christ: would it not pitie our hearts to see any in
 the torments of hell? alas yes, if we were not worse then brut
 beasts, we would take pitie vpon them: and surely in that case
 are all those vvhich doe vs harme, vlesse they repent: and
 therefore the Lord Iesus pitied the case of them that put him
 to death, because he knew in what dangerous estate their soules
 were, whereas they in spight and rage against him were so
 blind, that they could not see it: but alas, he saw it, and pitied
 their case, and prayed, saying, O Father, forgiue them. they can
 not tell what they do, they are euen almost in the gulf of hel,
 and yet see it not, they are so blind in their rage, that they run
 headlong to hell: and neuer thinke vpon it. The same affe-
 ction must be in vs towards our enemies, if we be of the same
 spirite of Christ: we must pitie their case that haue done any
 harm or iniurie against vs, & thus think, O Lord God, this their
 fact is damnable before thine eyes, they haue deserued hel fire,
 and yet, O Lord, they see it not, Good Lord giue them hearts
 and mindes to see their sinne, that they may see in what daun-
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Matth. 5. 22.

Luc. 23. 34.

ger they be in, and so turne unto thee and repent. Thus you see, how we must pity our enemies, and pray for them, & doe what we can to bring them out of the danger: there is none without so much naturall affection, but he will pitie the life of any thing being in danger, if it be but an ox or an asse to put it out of the mire if he could, there is none so brutish that will suffer the life of a beast to perish if he can helpe it, much more is the life of man to be pitied being in danger, but much more is the everlasting life of the soule of man to be tendered being in daunger: while thine enemy rageth against thee with all despite and villanie, his poore soule is in perill to be drowned in the gulfes of hell, oughtest not thou to pitie his estate, and reach out thine hand to helpe him out, and not like an unmercifull man to plunge him downe to be drowned, that thou mightest reuenge thy spite and malice for the iniurie & harme he hath done vnto thee? There is none so cruell that would deale so with a very beast. If we had receiued any harme at any beastes handes, either a stroke with an horse his foote or such like, if wee should happen to see the poore beast after that, in perill of drowning, is there any so cruell that he might be revenged of the harme done unto him, would let the poore beast starue, or else violently push him headlong, and holde downe his head to drowne him? Surely none would doe it, vnlesse he were worse a thousand fold then a beast. What do we meane then, seeing the soules of our enemies in so great perill by continuance in their sinne, that we doe not pitie their case, to pray for them, to helpe them out, but rather to reuenge our malice, doe sooner push them in forwardes headlong to destruction? Nay rather what doe wee meane in pushing them forward to destruction to throwe our selues downe headlong with them to the pit of hell? For what is it els when we beare hatred, spite, and malice against them? It is murder before God, and therefore guiltie of hell fire. Haue wee not then notably prevailed against our enemies, when for pure spitefull loue, and reuengefull good will towards them wee vwill euen iumpe with them into the dungeon of hell? This is not to loue one another, as the Lord lo-

Ioh. 3. 15.

ued vs: well then, good brethren, I pray you, let us looke unto it, vvee must loue one another, yea, euen our enemies, for so did Christ loue vs his enemies: we must loue their soules, and pitie their soules, and helpe them euen as we can: vvee must not so much regarde the spite they haue done unto us, as the daunger their soules be in before God, and this may make vs to stay our rage and reuengement against our brethren, vwhen they haue offended us: for what is the cause that we be so out of patience with them that haue done us iniurie, that wee can not finde in our heartes to forgive them? Surely euen this, because wee doe onely looke upon the hurt done unto us, we muse upon that, we make much adoe about that, and so marvellously weigh what losse we haue by it on euery side: but in the meane while, wee doe not consider the soule of him that did vs the iniurie, continuing in impenitencie: for then wee should be driven to pitie him for the daunger before God, and not hate him for our losse before man. The want of this is the onely cause then why wee be so hatefull and malicious towards our enemies, which haue iniured vs, because we looke upon our owne harme, and not on the harme of the soule of man before God: but wee must doe it, certainly the Lorde Iesus commaundeth us, *Pray for your enemies, doe good to them, that hate you:* and here biddeth us, loue, as he loued us, euen enemies to him. Well then, good brethren, thus yee haue heard, how by the loue that Christ loued us, wee be taught, to frame our loue one towards another, euen towards our enemies, in pitying them, praying for them that they may be brought to amendment, not for the hurt done vnto vs, but for the auoiding of the hurt of their soules. I haue bene somewhat more long in this matter of loue towards our enemies because I know it is so hard a matter for flesh and blood to be satisfied in this point to stay from reuengement: it is marvellous aecre growen into the corruption of our nature, and therefore it must be more carefully taken heed of us, and we must bende our force more to resist it, and so shall we not onely be hearers of this lesson of our Lorde Iesus, but also followers of the same.

And

And yet further, when he saith, that we must loue one another as he loved us, he giueth vs to understand, that our loue must be sincere, without respect of gaine or aduantage. Such loue then as is commonly amongst vs Norffolke men will not serue, that is to loue a man as long as we can get any profit by him, and then farewell: no, our loue must not be so, but it must be as Christ loued vs, which was not for any great gaine I trow that he hoped to get at our handes, and yet this is so common amongst vs, as is marvellous: there is scarceiy found amongst vs any other loue, then that which is for gaine: a lamentable thing: If we haue money enough, we make our account to get friends enough, and without mony or hope of gaine we shall finde any great store of friendes. Is this the loue, good breethren, which ought to be amongst vs? Alas no: such loue may be found amongst the very deuils in hell: and yet we will be Christians forsooth, yea, and protestants to, but it is but onely in name: for Christ saith, that among his true scholars, loue must not be for aduantage, but as he loued vs. Moreover, we are hereby taught also, that our loue must not be dissembled in faire countenance outwarde, & within nothing but rancour and malice, it must not be in a faire flattering outward shewe, but it must be as he loued us, euen in very deede from the bottome of our heart: from our heart, from our heart, from our heart: Oh this must be marked, good brethren. The Lorde Iesus seemeth to plucke vs English men by the sleeue, and condemne our faire flattering dissembled loue, which reigneth so commonly amongst vs: Such faire lookes, sugred wordes, louing salutations, and courteous embracings as is marvellous, as though there were such perfect loue and friendship amongst vs, as could possibly be required, and yet such deepe dissembled hatred and spight in the bottome of our breastes, as we would (if we could) euen pull their hearts out of their bodies, and eate them with garlick, as they say. Alas, good brethren, is this Christianlike? is this as Christ loued vs? No, no, it is Iudas-like, faire kisses, & false dissembling hearts. Is there not a God in heauen thinke you, to reuenge it? yes, no doubt, and I warrant vs, we shall feele it, if we doe not repent.

We thinke we haue done notable finely, when we haue made a man a faire countenance, and in the meane while practise his death if we can: we go slyly on with the matter, and laugh in our sleeue when wee haue thus done, as though there were not a God in heauen that did see, view, and try all the secret thoughts of our deepe dissembling heartes, and spie out all our crooked waies, and when we haue made faire with all the earth, will then call our crooked practises to account. Did that cruell wretch Cain any thing preuaile, when dissembling his cruell malice towardes his brother, he made faire words with him, till he gate him in the broad wilde field alone, and then fell upon him, and killed him: did it any thing preuaile with God, I say, that none was at the deede doing to accuse him? needed God any such thing, which was priue to his wicked malicious thoughtes? No, but he bringeth in the very blood which he shedde, and the earth which receiued the blood to bring euident evidence against the man to condemnation: what shall we say then? will our faire lookes and sweet words one to another preuaile before God, when there is nothing so in our hearts but murther and malice? No I warrant you, hee will bring in account euen the very secret wicked thoughts, that we conceiue upon our beds, he will bring in euen our pil-lowes to beare euident evidence against vs to our condemnation, if this geere be not amended, looke as smoothly on the matter as we can: God will haue an assaying with vs, when we haue made all whole with man. Wherefore, good breethen, in the feare of God let us looke to this geere, let us giue eare to Iesus Christ his teaching, that commaundeth our loue one toward another to be as his was towardes vs, and away vvith this same dissembled loue, vvhich raineth so amongst us, this Iudas loue, theefe loue, deuils loue, and let vs like good Christians here in Norffolke once at the length beginne to imbrace Christes loue, true loue, unfained, from the bottome of the heart, and sincere, to the glorie of our God, and comfort of our soules: And thus much for this part, where we are commaunded that our loue should be as Christs loue toward vs: now it followeth. *By this shall all men know that ye are my disciples,*

disciples, if ye loue one an other. This is an other reason to perswade to the obedience of that commaundement, which he hath giuen in the verse before, that we loue one an other as he hath loued vs, for that men shall thereby take them to be his schollers, his disciples, Christian men: This is an argument which carieth with it great force to perswade amongs men, for there is none but he will say he is a Christian, euery man will say so, yea and euery man would gladly so be taken and esteemed of men, we would say so all of vs, and so would gladly be counted Christian men: well, then let vs looke if there be loue among vs, for saying will not serue, he telleth vs men shall take vs for Christian men, not because we can boldly say so, but because they see amongst vs loue; sincere loue, pure loue. no dissembling, colouring, nor glosing, but simple tender loue one towards another, euen as he loued vs: that is the cognifance, whereby we be knowne amongs men to be the seruants of Christ; as the princes and noble mens seruants are knowne by their cognifance and badges to be the seruants of their severall masters, so is this the cognifance and badge of true Christian men from a false dissembling Christian: its intollerable to abuse any princes name without some warrant, & shall we be so bold with the Lord Christ to abuse his name with the title of Christian men, when we be nothing so? if any durst be so bold as to make a facing and bracing vnto the pore people, and say, I am the Queenes seruant, and vnder that title exercise all the authoritie of the Queenes maiesties seruice, and yet neuer authorized into seruice, nor receiued her cognifance to be knowne by, could such dealing be well passed ouer without punishment amongst men? No surely, it could not be: such things would be or els should be seuerely punished, and that iustly, for els no man should liue vnbeguiled by such counterfeits, and the authoritie of the prince abused, to the vndoing of her subiects. And shall we thinke then that the Lord Iesus shall so slightly ouerpasse the abuse of his name, and authoritie of Christians, when we be nothing but onely counterfeits? for he telleth vs we can not be his disciples, we cannot be true Christians vnlesse we loue one an other: Let vs say and
face

face, and brace it out neuer so much, all will not serue: for he saith, he that can not lie, that by this we shalbe knowne, whether we be in deede Christian men or no, if we loue one another. What shall we say then, good brethren, to vs Norffolke men, amongst whome raigneth too much strife & contention, hatred, malice, brabbling, brawling, & wrangling? shall we say we be Christian men, & so flatter our selues in our sinne, and deceiue our own soules? Iesus Christ telleth vs the contrarie, that we can not be iustly accounted of men to be true Christians, much more shal he the searcher of hearts condemne vs. VVhat a lamentable thing is this amongst vs in this little countrey of Norffolke, that we should be so farre from the badge of Christian men, that cleane contrary, such contention, strife, & brabbling, is amongst vs, that we are become infamous thereby to the whole world, when there is found more wrangling in this same little part, then is in xx. parts of the land besides? VVhat a thing is this, good brethren, that the Iudges in their assises in other places finde in some place foure, in some place three *Nisi prius*, and here amongst vs x. score and more: commeth this because there is so much loue amongst vs? & yet we wilbe counted Christians; but Iesus Christ saith, that then we must loue one another, it can not otherwise be, he hath spoken it that can not lie. Therefore on Gods behalfe, good brethren, let vs looke vnto it, let vs not flatter our selues, & so die in our sinnes; we can not be Christians, Iesus Christ telleth vs so, vnles there be loue amongst vs: & I pray you, what appearance of loue is there amongst vs, where there is such brabbling and brawling, that neuer the like was heard of in any place of the land? nay, I thinke in Turkie-lande: and yet we wilbe Christians. But the Lord Iesus saith we be not, saue onely in name, & in what case are we then, I pray you? euen firebrands of hell, vnles we doe repent. VVherefore, good brethren, let vs looke vnto it, and looke to it earnestly in deede, that at the length we Norffolke men may become Christian men. I can not speake alas, to all Norffolke, my voice will not reach so farre, but I exhort you, good brethren, for Gods cause euery man put to his helping hand, that such strife & contention as is amongst vs my be suppressed,

pressed, and the badge of Christians, which is true loue, may come in the roome. Where ye heare of contention betweene your neighbours, perswade with them as you can to take it vp amongst themselves charitably, and that they doe not like bruit beasts one reuenge all their spite they can against an other: perswade with them & take paines with them, & you shal see God will blesse your labours. And you, good brethre, which are here gathered together, whose hearts the Lord hath touched to take paines in such matters, I desire you in the feare of God to take continue, be not wearie of well doing, the Lord is with you, God doth blesse you, and your labours, ye serue God in it highly, the Lord Iesus Christ accounteth you happie, *Blessed, blessed* saith he, *be the peacemakers*. Although it be some pains vnto you, & a little cost & charges, yet remember it is done to the Lord, & the common-wealth, whose you are, & to whome you owe your seruice & dutie. Although you shall heare some that like not of it, and peraduenture of some countenance, yet good brethren, be not discouraged, the Lord liketh well of it, he which is of the greatest countenance of all, the Lord Iesus himselfe he liketh highly of it, & calleth you happie & blessed, *Blessed be the peacemakers, for they shalbe called the children of God*. Be not discouraged then from doing good, because some doe not like of it: Alas, they are deceiued with false & flauenderous lies, that men blow abroad in corners, I warrant you whe they shall heare & know the truth, there is no good man but will well like of it, and further the like to the vttermost. In the meane time goe you on forward, & content your selfe with this that ye see the Lord so greatly blesse your labours in so small time, that all your cuntrie is so cleane swept of rogues, whereas in other places they abound, and so few misdemeanours found, scarce the tenth part that was before, and which is in other places & that euē very nere you. You see this God hath wrought by this meanes in so small a time, besides that the whole limits is so quiet & void of all contentions and brabbles, that now it is not one to an hundreth that was before, and in comparison of other places rounde about you. This ye see God hath brought to passe in a short time, for this must you be thankfull
vnto

vnto God, and giue him the honour and glorie, and continue and goe forward in your well doing, leauing the successe to his maiestie, as he knoweth shalbe most for his glorie, your discharge, and the benefit of his people.

Thus you haue heard out of this text the earnest exhortation of our louing Sauour, ioyned with authoritie in commanding vs to loue one an other sincerely without dissimulation, euen as he loued vs: a needefull lesson, but very ill practised of a great number of vs, who yet continually will needes be counted Christians: well, let vs thinke vpon it more carefully then we haue done, for we cannot deceiue him with titles. Let vs looke vnto it, especially in this countrey, that haue beene this long time so farre from true Christianitie a great number of vs, that we haue not so much as the outward cognisance, whereby men should know vs from dissembling Christians: let vs in the feare of God now beginne, good brethren, and let vs not be ashamed now at length of the liuerie of Christ, we beare his name, let vs not refuse his liuerie: throw away the deuils liuerie, which we haue worne a great long time, we abhorre the name of the deuill, away then with his liuerie, and let vs giue a louing care to Iesus Christ thus friendly speaking vnto vs.

John More.



TO THE RIGHT WORSHIPFULL AND TRVLV RELIGIOVS S. ROBERT

*Iermine Knight, & M. Robert Ashfield Esquire,
Iustices of her Maiesties peace for the county
of Suffolke, the continuance and increase
of all needefull blessings spirituall and
temporall in this time, and euerla-
sting life after death.*

* *



Ay it please your Worships to vn-
derstand, that I haue many yeares
since, by the request of you both,
committed these Sermons to wri-
ting; at which time I thought no-
thing lesse then of the publishing of
them, especially in these daies in
which by the grace of God there is

such varietie and store of sermons, both preached and prin-
ted, as it may seeme nothing can be added vnto the: yet since
it hath so fallen out, that these copies haue beene multiplied,
and are diuersly dispersed in the hands of many, and are still
desired of some: whereupon I haue thought it good by this
one labour, both to ease my selfe of this burden in time to
come, and also to satisfie the earnest desire of those, which

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haue

The Epistle Dedicatorie.

haue beene lingring about it this long time. Not that I haue any hope in this argument to adde any thing to the treatises before written, (for what can be said in this great plentie and diuersitie of writing which we enioy, that hath not beene spoken before?) but that by saying the same thing againe, yet after an other manner, I might somewhat deceiue, and so in part satisfie the vnquiet mindes of some, who in their trouble can not long sauiour any old comfort, be it neuer so good, but through a loathsomnes in themselues are still inquiring after newe. And if we in loue thus stoope to the infirmitie of the sicke patient, by preparing the same meate diuers waies to deceiue his tast for his good, when he abhorreth the daintiest meate: then seeing in the soule of man there is much more loathsomnes, whereby they sometimes refuse all comfort, (as the Psalmist complaineth in the person of the whole Church) if they may be delighted with any thing here, as seeming new vnto them, and so feede vpon it to their comfort: neither my labour herein shall seeme superfluous in doing that which seemed to be done before, nor they repent them for tasting of that as it were in an other kinde which they refused before, yea if through weaknes in long sickness, all places are so wearisome to them that it is an ease vnto them sometimes to be brought backe againe vnto that place which they were wearie of before: why then may there not be hope also in the tyred soules of men, through the continuance of their trouble, that by bringing them backe againe vnto those places of holy Scripture (as it were of rest) which they had left long before as finding no ease in the, eue in the very same they should finde some comfort at the last, and lie downe in peace in them, as it were in their old lodgings dressed & prepared for them: In which kind if I shall attaine vnto any thing, its all that I desire, or hope to performe.

The

The Epistle Dedicatorie.

The argumēt of the latter Sermon agreeth with the former, for commonly in trouble we are discontented with our present estate, & that makes us impatiēt, therefore it is necessarie that such shoulde be perswaded to thinke well of their estate as that which the Lorde knoweth to be best for them: and therefore to determine to beare that, and to be quiet under it; which if they doe not, they shall finde, that vwhen they be out of it, some other thing will disquiet them, and so they shall neuer be contented. In handling of which I haue not so much tyed my selfe to that speciall text chosen for that purpose, as laboured out of that, and other partes of the word to conclude a generall proposition of a contented minde. Herein I craue pardon of your Worshippes, that for these causes I haue made that common to others, which was first proper to your selues: which I hope so much the more easily to obtaine of you, because hereby (in imparting it unto others) I take nothing from you, when, as it were by lighting others mens candles at yours, you haue notwithstanding still the whole light of your owne, if it gaue any light vnto you before. Desiring also of your Worshippes, that as at the first you did fauourably accept it in writing, so now it might not seeme tedious unto you, to haue it the second time after this manner presented unto you. I acknowledge it is unworthy of either of your Worshippes, much more of you both, who haue deserued so well a long time of the common-wealth and Church in our countrey, especially my selfe in many respectes am much bound unto you both: but seeing God hath so neerely ioyned you in situation of the countrey, in office and calling, in friendship, in kindred, and yet neere in profession and religion; I hope you will be contented euen in this small treatise not to be sundred. And thus praying
God

The Epistle Dedicatorie.

God to make you still more and more one in Christ, and
one anothers in him, and so long to preferue you both
for the further good of our countrey, I hum-
bly take my leaue of your Worships.

Norton. 26. August. 1594.

Your Worships at all times

in the Lorde,

Nicholas Bownde.





*A SERMON CON-
taining many comforts for the
afflicted in their trouble upon Rom. 8.
vers. 26. unto 30.*

*Likewise the Spirit also helpeth our infirmities: for
we know not what to pray for as we ought, but the
Spirit it self maketh request for us, &c.*



You can not be ignorant of the generall
argument that the Apostle hath in
hande, which is to intreat of the mat-
ter of afflictions, to this ende that he
might shew, that none of them shalbe
able to hinder vs from our saluation,
that so we might be prepared for them,
and comforted in them. For he spea-
keth wisely and to the purpose, and
therefore hauing prooued that we are saued onely by faith in
Christ (which is the generall argument of the Epistle) he remo-
ueth those things that might seeme to make for the contrarie.
And namely first the consideration of our naturall corruption,
cleauing fast vnto vs, hindring vs from that which is good, and
drawing vs to that which is euill, euen after such time as we
doe belecue, of which he hath spoken in the other chapter, and
in the former part of this, declaring that by the imputation of
the perfect holines of Christ it is taken away: which we know
both by the fruits of it, which is, that we are sanctified in part,

and by the spirit of adoption, which teacheth vs to call God *Abba father*. Secondly the consideration of those manifold & grievous afflictions which may & doe befall vs in this worlde, whereby it may seeme, that our waies are not so acceptable to the Lord, that we might haue comfort therein: in which he dealeth in the latter part of this chapter from vers. 17. to the ende of it, shewing that they shall be so farre from keeping vs from saluation, as that in them we haue Christ Iesus that went before in all afflictions further then we can, and yet at the last came vnto glorie, and therefore if we patiently abide, as we haue not onely the Prophets, Apostles, and Martyrs, but Christ himselte to be our fellow in them, so we shal be fellowes with him and like vnto him in glorie. And least that it might seeme grievous vnto vs, to goe to so happie an estate, through so grievous a way, and so might thinke that the kingdome of heauen, though it be so pretious, we should bie it too deare: he telleth vs assuredly that by casting the account he hath found it to be most true, that all the afflictions in this miserable and wretched world are not to be compared in greatnes or continuance, vnto the glorie that shall be reuealed vs, vers. 18. which as it is thus great, so it is most sure and certaine, and therefore we neede not in no wise to doubt of it: for the very creatures them selues haue a certaine sense and feeling of it, which but for a time are subiect to this vanitie (that is, corruption and abuse) which they are and by the instinct of nature doe most earnestly, and as it were, with their heads lifted vp, looke for the reuealing of the sonnes of God, that they might be redeemed from bondage, into their glorious libertie, and shall not be disapointed of their hope: therefore much more we that haue receiued the first fruits of the spirit, should with greater patience in trouble abide the will of God, and with more certentie and earnest desire, looke for an happie chance of all our afflictions in that most glorious day, v. 20, 21, 22, 23. The which condition, though grievous for a time, but happie in the ende, that we might not refuse to vndergoe with the rest of the creatures, and our brethren, he willet vs to consider the order which the Lord hath appointed in sauing of vs, which is by

by hope, and because hope is of things not seene or inioyed, therefore we must not imagine so soone to enioy all happines as we beleeeue it, but be content to want all things for a time, that hoping for them with patience and long suffering, we might come to them at the last, vnlesse we will goe about to peruert this most excellent order, which the Lord hath determined and appointed to vse in sauing vs, which is by training vs vp in the hope and expectation of all things promised for a season, v. 24, 25. And because the hope that is deferred is the fainting of the bones, & we might feare in respect of our owne weakenes, and the greates together with the continuance of afflictions, that we should not with patience vnder the crosse continue to hold out happily vnto the ende, he further addeth for our singular comfort, that the spirite which we haue receiued, shall helpe to beare the burthen with vs, and so though we be neuer so weake, yet by the power of it we shall be able to endure, vers. 26. So that it shall be all one with vs, as with the childe vpon whose shoulder the father laying an heauie burthen, that were able to presse him downe, doth so put his hande vnder it, that he beareth the waight and burthen of it him selfe: and if the father will not ouerlade the childe, wee neede not to feare but that the Lorde will so increase our strength according to the measure of our afflictions, that we shall finde this promise to be true, that his holy spirite shall helpe our infirmities. For as a father hath tender compassion of his children, so hath the Lord tender compassion of vs, seeing he knoweth whereof we are made, and remembreth that wee are but dust, and that wee flourish but as a flower of the field: which thing as it is most comfortable to consider, so we shall finde it to be most true by experience: because our Sauour Iesus Christ hath praied vnto his heavenly Father for vs, that hee might giue vs a Comforter, that might abide with vs for euer, euen the *Spirite of truth*, as the blessed Apostle confesseth of him selfe, 1. Corinth. chap. 4. vers. 9. saying, We are afflicted on euery side, yet are we not in distresse: in pouertie, but none overcome of pouertie: wee are persecuted, but not forsaken: cast downe, but wee perish not:

for (as it is in another place) his grace shall be sufficient for vs, for his power is made perfect through our weakenesse, so that when we are weake, then are we strong 2. Cor. 12:9, 10. and thus we shall alwaies finde it to be most true, that God is faithfull which will not suffer vs to be tempted aboue that we be able, but will euen giue the issue with the temptation, that we may be able to beare it, 1. Corinth. 10. 13. and if there were no Scripture to prooue it, our owne experience might tell vs the truth of it: for if wee haue obserued any thing, wee may remember that many times we haue beene low brought, and haue sustained very heavy thinges, and thought we should neuer haue beene able to haue borne them, neither in deede should we, but that there was an other thing farre aboue our selues, which made vs indure and ouercome those thinges which we thought we should haue fainted in the middest of them, so that we may boldly say with the holy Apostle, *Blessed be God euen the Father of our Lord Iesw Christ, the father of mercies, and God of all comforts, which comforteth vs in all our tribulations, that we may be able to comfort them that be in any affliction, with the comfort wherewith we our selues are comforted of God. For as the sufferings of Christ abound in vs, so our consolation aboundeth through Christ, 2. Cor. 1. 3, 4, 5.* And this is so much the more worthy to be considered of vs, because he saith that the spirite shall helpe vs, not in some fewe onely, but in all our infirmities whatsoeuer, and there can be no weakenes in vs so great, or infirmities so many vpon vs, which the spirit shall not strengthen, euen to the bearing of the greatest crosse that may be laid vpon vs, as we heard the Apostle saying before, that God did comfort him in all his tribulations; and that his consolations did abound, euen as his sufferings did abound. In the meane season he giueth vs to vnderstand, that the afflictions of the godly are so great, that they farre passe any strength that is in vs to beare them: yea that we are very weake of our selues, and subiect to many infirmities, though we be partakers of the spirite of God; for it doth not ridde vs of them. Nay the very Apostles and Paul him selfe confesseth that hee was not able to haue vndergone so many and great

great things as he did being a fraile man like vnto vs, but that he had the spirit helping him in his infirmities. The trueth of which may likewise appeare in the great complaints of Dauid, Iob, and the rest, who though they did patiently beare many great things, yet not without many infirmities. For Iob sometimes curleth his day: & Dauid saith vnto God in his hast. I am cast out of thy sight, Psal. 31. 22. & therefore we are not to imagine of such a portion of Gods spirite, that might swallowe up all our infirmities (for then we were no men) but it must be sufficient that we are ayded with the strength of it, so that wee finally fall not downe, and lye still vnder the heauy burthen of affliction, but that there is a mixt thing as it were in vs: namely, our owne infirmities to humble vs, & the strength of Gods spirit to inable vs to beare: so that hauing so able an helper to beare with vs, wee may be comforted with hope of induring the greatest thing that may befall vs in this world, though continuing upon vs never so long. And that we might doe it the rather; the Apostle further addeth, that the same spirit shall likewise stirre us up in all necessities of ours to pray vnto God, and to make our moane vnto him, as to our Father and shall be heard of him. For though we sometimes through the greatnesse of our miserie knowe not what, or how to pray as wee ought, yet his spirite shall stirre vp euen then though not many well ordered speeches or wordes, yet those sighes and grones, which being unspeakeable and only felt, are notwithstanding well vnderstoode and accepted of God, because they proceede from his spirit, whose meaning he knoweth and graunteth, becaute it maketh request for the Saintes according to the will of God, as it is ver. 26. wherein we are notwithstanding to consider, that though we haue receiued the spirite of God, euen the spirite that teacheth vs to pray, so that we haue many times called upon God with great assurance and comfort for and with our selues and others, yet there may be a time and that very often, wherein we may be so distracted by some great affliction, and in that case that being as it were astonished and ouercome with the greatnes and strangenesse of it, wee can not tell what to pray: and though
prayer

prayer then be our onely refuge, yet wee can not tell how to begin it, or what to say. And so unlike shall we be unto our selues, and that that we haue bene in times past, as though we were not the same: nay our estate may seeme like unto the wicked, who are at their wits end. For if we were asked what we would haue, we can not tell, and though we haue liberty to aske of God, we can not use it: for we can not tell what to pray. A wonderfull thing, but yet most true, and that which is to be found not in some, but in the most excellent seruants of God, euen the Apostles themselues, as Paul here bringeth in himselfe for an example, and in this infirmitie maketh himselfe like unto the rest. And though we haue a forme of prayer prescribed us by our Sauour Christ, yet we aske those things many times which if we had them would hurt vs, and when we aske that which is profitable and good, yet by prescribing to the Lord, the time, maner, and meanes of our deliverance, we pray with such impatience and distrust, that it may truely be said, we can not tell what to pray as we ought. This was the estate of good King Hezekiah, Isa. 38. 14. when he was oppressed in the bitternesse of his soule (as he saith) & he chartered like a Crane or a Swallow, and mourned as a Dove. Such was the perplexitie and more then infirmitie of Dauid, when instead of praying, he roared all the day long, Psal. 3 2. 3. and when hee mourned in his prayer, and could but make a noise, Psal. 55. 2. and when (as he saith) for the voice of his groning his bones did cleave to his skinne, and that he was like a Pelicane of the wilderness, and like an Owle of the desert, and as a Sparrow alone upon the house toppe, Psalm. 102. 5, 6, 7. and when his heart panting and his strength failing him, euen the light of his eyes, he roared for the very grieve of his heart, and he powred out his whole desire before the Lorde, by sobbing and sighing, rather then by anything else. Thus these most excellent seruants of God, in their greatest agonies, were so farre from being able to pray unto God in any tollerable manner, that in their owne sence and feeling they did but roare and crie, sobbe and sigh, mourne and complaine, and that very confusedly, euen like the Crane, the Swallow, & the Owle,

so confused were they in themselves and full of disorder, and fallen into so many great infirmities at once: Therefore we may not iudge of our selues or others by any one such or fewe particular cases, least wee deceiue our selues: neither must wee then in this great vnfitnessse of ours be like unto the wicked, who giue ouerall prayer because they are unfitte for it, but striue earnestly against this infirmities of ours, and then pray vnto God that we might pray, vvhich if we will do, no doubt we shall finde his promise to be true in this, That euen then his Spirit shall teach us to pray; for as our Sauour Christ comforteth his disciples in another case. Matt. 10. 19, 20. that when they shoulde be brought before kings they should not take thought what or how to speake for he would giue them in that houre what to say, because it was not they which should speake, but the spirit of the Father vvhich speaketh in them: euen so we shall finde when we are most unfitte to pray, if we will not yeelde to it: there shall be a secrete inwarde working, whereby wee shall be stirred up to doe something, and there shall be a labour of the heart, and an indeauour of the minde aspiring unto that which we may seeme not to attaine unto, and there shall be many sighings, though fewe wordes, many great desires, though fewe voices, yea there shall be that which wee can not greatly conceiue of our selues, and euery thing shall be unspeakeable. For no doubt those men that we spake of before euen at those times when they could not tell, what and how to pray as of themselves, yet the spirit, helping them, they did pray, and there were at least vnpeakeable sighes and grones stirred up in them, For it is said of Hezekiah that hee then turned his face to the wall and prayed to the Lorde and wept sore, 2. Kings 20. 2. 3. and Dauid when as in his owne feeling hee did but roare and sigh: euen then he poured out, &, that very plentifully his whole desire before the Lord, Psal. 38. and when he did but mourne and make a noise, it was counted a prayer before the Lord, Psal. 55. 2. and when as he saith that his gronings were like the Pelicans, & the sparrows, or the shriekings of an owle, yet to shew that in them there was a worke of Gods spirit, that made them acceptable

to him, he beginneth the Psalme thus: *O Lorde heare my prayers and let my cry come unto thee.* So it is saide of the whole Church of God in Egypt, *Exod. 2. 23. 24.* that when for the extremitie of their bondage they could not pray unto God, yet they cryed and sighed and mourned unto him. This then is a most notable cōfort in all afflictions, that beleeuing in Christ and pertaking of his spirit, it shall helpe vs in all our infirmities so, that when we can not tell what or how to pray as we ought, it shall teach us so to doe it, as wee may haue hope and comfort of being heard. For this is that which he addeth, that the Lord which searcheth the heart, knoweth the meaning of his owne spirit, for it maketh request to him for the Saintes according to his will: for by knowing, he doth not only meane, that he understandeth it, as he doth all other things, but he accepteth and alloweth it, and doeth most willingly graunt such requestes, as though they were made in farre better liking to our selues, and so is the word taken, *Psalm. 1. 6. The Lord knoweth the way of the righteous.* For, he heard the crie of the Israelites when they did but sigh & moane, & deliuered them from the bondage: he heard Hezekiah chattering in his prayer, & raised him vp from death, & added 15. yeres more to his life: he heard David roaring for the extremitie of his paine, and forgaueth the punishment of his sinne: and he hath heard us many times in our greatest need, when wee haue howled and cried, rather then haue made any seded and well ordered prayer: yea, when we haue rather sighed then spoken. For the Lord in this case regardeth not so much the multitude of wordes, as hee looketh to the meaning of his spirite, and graunteth that though we speake neuer a worde. For euen as a father hauing a yong Infant sicke of some sore disease, though the child can speake neuer a worde, is ready to helpe it: and if it can speake, yet being full of paine, can not call for things as it ought, yet if the mother can but by any signes gesse at the meaning of it, shee will accept as much of it as if it had spoken very plentifully: yea though it should say one thing and meane another, she would giue it according to the meaning of it. So the Lord that is filled with the bowels of compassion towards us in Christ, fauoure

boue any father or mother though he delighteth to heare vs pray unto him, yet when as by the extremitie of our miseries, we are oppressed or distracted, so that we can not in any orderly maner pray unto him as we ought, he alloweth of the sighes and sobbes that wee offer vp unto him, and graunteth not so much our words (which are none or fewe) as the meaning of his spirite which is plentiful in vs. Hereupon it commeth to passe that the Lord in his rich mercy imputeth not unto his servants the manifold rebellions of the flesh, or great complaints in their prayers, as not unto Iob orto David who were full of them: because he hath respect vnto the meaning of his spirite in them: euen as the father is not so much greeued or offended with the murmurings, impatience, and outcries of his poore sicke childe, as he by the least token gesseth at the meaning of him, and taketh that in good part. What shall we then say to these things? is it true indeed that the Lord will vouchsafe to looke vpon the lowe degree of his servants, and haue respect unto poore sinnefull creatures, who when they are in their iust deserued miserie, and euen then cannot pray vnto him one worde aright; and when they beginne to speake, and their tongue cleaueth unto the rooke of their mouth, that he will then heare their sighes and their cries? yea undoubtedly, he that of his great mercie will not quench the smoaking flaxe, nor breake in sunder the bruised reede; will of the like mercie heare, not only the well ordered prayers of his Church, but euen the very cryings and roarings of his seruants, though they be like the Pellicanes and the Owles: yea their mournings though they be like unto the Doues, yea when they say nothing, neither indeede can, their verie lobbes and sighes which come from the abundance of a troubled Spirite and can not be expressed: for he alloweth of the meaning of his spirit which worketh those things in them, and if they could, are willing thereby to perforce better seruice unto him. What can be more comfortable vnto vs then this? In all our necessities let us then with great boldnesse goe vnto the Lord by Christ, and though we cannot utter many wordes, yet let vs speake vnto him: for surely the acceptation of our prayers

consisteth not in the multitude or well placing of our wordes, but in the request of our hearts; and therefore if we can pray buttwo wordes, and say with the Publicane. *Lorde be mercifull vnto me a sinner*: with the Apostles, *Lorde increase my faith*: or with the blind man, *O sonne of David haue mercie vpon me*: or with the Theefe on the crosse, *Lorde remember me*: this shorte thing proceeding from the spirite in vs, and offered up in the mediation of Christ Iesus and in the vertue of his praier, shall be as well receiued of him when we can doe no otherwise, as if we had spent an whole houre in praier: and if we can not doe this, yet if we lift up our mindes vnto God as *Hannah* did, who spake neuer a worde, and as *Nehemiah* did: yea if we doe but sigh after an unspeakeable manner, the Lorde will not refuse that. *Verf. 28. Also we know that all things worke together, &c.* Wherein the Apostle proceeding to comfort us in afflictions ministreth this soueraigne medecine against the contagion thereof, namely that all affliction come to the beleeuers not for their hurt, but for their singular good, seeing that they doe befall them not by fortune or chance but by the speciall prouidence of God, & that for the same end; who as he hath chosen them fro euerlasting, so in the same counsell of his, he ordeined that they should be like vnto his sone, *v. 29.* & therefore calleth them in time, iustifieth them by faith, and so by the crosse bringeth them to eternall glory as he did his Sonne, *ver. 30.* & therefore concludeth that no affliction shall be able to hurt them, seeing the Lorde is with them in it, meaning thereby to doe them good, *ver. 31.* and that he is so, we may be assured of it, seeing that he spared not his owne Sonne but gaue him for us all to death, and therefore it can not be, but that with him hee should giue us all things also, *ver. 32.* Therefore when he saith, *All things*, whether it be as generally taken as it is spoken, namely that not onely prosperitie but aduersitie also: or it be restrained to his particular purpose, namely all afflictions of what kind soeuer: true it is, that his purpose is to shew, that all afflictions doe not onely not hinder the saluation of the godly, but doe greatly further it: which howsoeuer it containeth an whole and entire matter by it selfe, yet being inferred upon

upon the former wordes: The Apostle seemeth therein to answer a secrete objection which might arise in mens munes from thence, namely, that it seemeth many times that the Lorde doeth not heare the prayers of the afflicted, because their afflictions be not onely not remooued according to their prayer, but sometimes increased contrary to their desire. Therefore wee must remember what hath beene already spoken, how the Lorde in granting our requestes, not so much looketh vnto the particular things wee desire, as to the meaning of his spirit, and graunteth that in turning the afflictions vnto our singular good, whereas if they were remooued, it would be farre worse with us though we imagine to the contrary: for as if one in a burning feuer should in the midst of his fire aske colde water and his friend the Phisition should in steade of that giue him an wholesome medecine, shoulde in denying that particular thing demaunded, graunt vnto his generall meaning, which was that he might haue that, which might doe him most good, though now being distempered he was not able to iudge of it, but did take one thing for another: So whatsoeuer we aske in our distresse, our meaning must needes be, if it be ruled by Gods spirit, that we woulde haue that, which might procure our best good: therefore if the Lord turne our crosses to our good though we prayed for the cleane taking away of them, he fulfilleth both these promises at once. Thus when Paul prayed thise that the messenger of Sathan might depart from him, the Lorde in giuing him his grace, that was sufficient for him, & making his power known in the Apostles weakenes, 2. Cor. 12. 8, 9. did both satisfie the meaning of his spirit, & turne his crosse vnto his singular good. But further touching this matter we are more generally to understand, that th' Apostle saith not only that the crosse shall turn to our good: but that this shall be verified of all the crosses that euer may come vpon us be they neuer so strange, as sickness, povertie, imprisonment, banishment, losse of husband, wife, childre, father & mother, name, or any thing els; which is to be marked lest at any time we might be deceiued, so think if it were some other afflictio, we could haue some good hope in it, but this is so

great, it toucheth vs so nearly, that we can not possibly see which way it should bring any good vnto vs. Which as the deuill is ready to perswade vs, and we too ready to yeeld vnto his perswasion herein, so that wee might comfortably withstand it, we must consider, that this good commeth from affliction, not as though it were naturall and proper vnto it (for indeed it is otherwise) that of it selfe it maketh men worse, and driueth them from God, as the rod doeth the child from the mother: and this Satan aimeth at, as in Iob when he said, If the Lord touched him he would curse him to the face: and so he prevaileth with the wicked, as with Pharaoh. But in the children of God his goodnesse ouercommeth the deuils malice, and the venime of the crosse is taken away by the vertue of the crosse of Christ, whereby it is sanctified, so that contrary to the nature of it, it worketh good. The which that it might not seeme strange, much lesse impossible to vs, we must remember that euen men by their wisdom are able to make those things serue for the benefite of man which of themselves would hurt him. For if the Physitian thorough his skill can cure a man by taking away his blood and humours, by cutting and searing his flesh, which of themselves are hurtfull: if hee can by arte so temper that which is poyson, (as the vipers flesh) temper it, I say, with other wholesome things, and correct it with those that be cordiall, that of it, he will make a soveraigne Treacle, euen that which shall expell poyson, and so make that which could cause death to be a preseruer of life: Shall not the Lorde by his infinite wisdom, & almightie power, the Lord, I say, which bringeth light out of darknes, & good out of euill, & calleth the things that be not as though they were: shall not he be much more able by the most grievous crosses that can befall us, worke the greatest good for vs that may be: so that when wee would hope for good by our afflictions, and so be comforted in them, wee are not so much to looke to the things themselves, how they are like to worke vpon vs: as the promise which the Lorde hath made vnto us concerning this matter, and so to be sure that the Lord himselfe will work our good thereby, because he
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hath sayde it. This perswasion, no doubt, should worke in vs great patientie in all our afflictions. For howe many grievous things will the sicke patient suffer, at the hands of a Physicion or Chyrurgion, by lanning, searing, corsying, &c. when he is perswaded that it will worke his good? but in deede hereby lyeth the point of the matter, and this is all in all, that the poore afflicted soule knoweth not that the Lord by his affliction will worke his good, and therefore is he so vnquiet, and euer complaining; for giue him this faith, and the feeling of it, and lay vpon him whatsoever you will. Therefore, let vs hearken to that which the Apostle saith, that howsoever we, because of our ignorance are vncertaine what will be the happie issue of all our afflictions, yet he knoweth very wel that that shal worke together our good, which he speaketh confidently both as a teacher of the Church, an Apostle, and as a man of experience, and therefore we ought to giue credit vnto him: euen as the patient doth to the Physicion, though him selfe had neuer experience of any such thing before; which especially we ought to doe, because vnto his owne word he ioyneth the testimonie of many others saying, We know, meaning the rest of the Apostles and ministers, & men of experience, that all of them knowe it, and therefore this worde being confirmed by the mouthes, not of two or three witnesses, but hauing so great a cloud of witnesses for it, should be receiued without all gaine saying. For it is all one as if the fearefull patient should haue not one, but a whole companie of Physicions saying vnto him, that vndoubtedly this medicine is like to doe you good, wee know the working of it well, and haue had great experience of it in many, you neede not to feare it, take it vpon our credit: this would much mooue him: So, no doubt, this should correct the too much feare, that is in vs, of being hurt by the crosse, that we heare so many excellent and famous men very stalfull therein, to speake so boldly vnto vs of the benefite of it: euen those whome we are most readie to beleene in all other things, why then should we not doe so in this? but that we might doe it better, let vs a little consider in particulars of the benefite of the crosse, and though the Apostle nameth
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one great one here, which might be sufficient, yet before wee cometo it, let vs see what other ends of it the Scripture affordeth vs. And first of all we shall finde it to be a speciall meane to draw vs fro the too much loue of this world, that we might vse it as though we did not vse it: for when we haue all things at our will, we are wedded vnto this worlde, and thinke it best for vs alwaies to abide here, and though heauen be a thousand times heauenly, yet we desire it not so earnestly as we ought, but are stil groueling vpon the earth: but when by affliction we finde that there is no contentment in any thing here below, it may moue vs to dispise them, and with more seruent desire to aspire at heauen, where is the fulnes of ioy and pleasure for euermore. For this cause the Patriarks suffered so many afflictions, to whome so many earthly things were promised; that they might not stay in them, but from them ascend vp into heauen which they were especially to looke for, as the Apostle saith, Heb. 11. 9, 10. that Abraham, Isaak, and Iaakob heyres of the promise, aboad in the land of promise, as in a straunge cuntry: for they looked for a citie whose builder and maker is God. Thus the Lord dealeth with many before their death, laying long and grieuous diseases vpon them, that they finding no rest in this world, might be willing to goe out of it, and to desire death most willingly, which before as most ougly, they did abhorre. So that as the mother by some vnpleasant thing weaneth the child from the brest, vpon which it would otherwise alwaies linger to the hurt of it, now when stronger meate is more fit for it: so the Lord weaneth vs by the crosse from the loue of this worlde, and thus turneth it vnto our good. Moreover by the same he bringeth vs to a more through repentance & sorrow for our sinnes, & worketh that in vs therby which the word did not before, when we find by woful experience what great miseries they haue brought vs vnto: for if we would iudge our selues, we should not be iudged of the Lord, but when wee are iudged, we are chastened of him, because we should not be condemned with the wicked world, 1. Cor. 11. 31, 32. whereunto agreeth that Psal. 107. 16. &c. that affliction humbleth men vnto true repentance before God, euen

as we see it to be true in the Prodigal child, who by his great miserie came to repent him of his riotous life, Luk. 15. 16. and the brethren of Ioseph, though we may presume of them, that they being brought vp in the house of there godly father, did secretly repēt there ill dealing towards Ioseph. yet many yerres after, about 20. or there about, when they were in aduersitie, the memorie of it renued it selfe afresh, and thereby they weare brought more seriously to iudge them selues for it; so that in this respect, it is compared to fire that purgeth the gold, & consumeth the drosse of it; vnto a fyle that skoweth off the rust; vnto a purgation that expelleth corrupt humours from the body. Therefore euen as the fire doth not hurt the gold, in consuming the drosse, and the fyle in taking away the rust, and the purgation in expelling ill humours: so afflictions causing vs to abhorre and leaue some sinne or other, which if we continued in, would destroy vs, may truly be said to worke our good. In the third place, it preferueth vs from many sinnes, which otherwise we should fall into, but that beeing vnder the hand of God, we are kept in more awe: and as Physicke serueth not onely to cure vs of the diseases we are fallen into, but to preferue vs from them in some tollerable health: so the crosse both recouereth vs out of sinne, when we are fallen into it, and preuenteth many, that otherwise might creepe vpon vs: so that as some sickly bodies are driven to diet them selues, and are in continuall Physicke to preuent that which their corrupt estate would otherwise necessarily pull vpon them: so some are, alwaies, or the greatest part of there liues in the dyet of affliction, not so much to bring them from grosse and grievous sinnes which they are not yet fallen into, as to keepe them from falling, which the Lord knoweth they are readie to doe, in respect of their ages, callings, and places that they liue in. So that if the Lord deale with vs as with vntamed heyfers, which are kept from straying out of there pastures with hedges and ditches; so he puts thornes and briars in our waies, as *Hoseab* saith 2. 6. that is, laith affliction vpon vs, and so as it were stoppeth the way that we might not break forth by disobedience to our hurt, must we not needes say, that euen this way as well as any other, the

Lord

Lord worketh by affliction our singular good? and with the Prophet, Blessed is the man whome thou chastenest, O Lord, and teachest him in thy law, that thou maist giue him rest from the daies of euill, while the pit is digged for the wicked. And Psal. 119. 67. 71. Before I was afflicted, I went astray, but now I keepe thy word: and, It is good for me that I haue beene afflicted, that I may learne thy statutes. Besides all this, afflictions are called trialls, because that by them the Lorde tryeth what is in vs, not that he is ignorant of it, but because hee would haue thereby our selues and others throughly to knowe what is in vs, and in what measure, and what is both good and euill, which without the triall could not so well be knowne: which serueth for this ende, that if we haue receiued any good grace, we might be thankfull to God for it, if not, we might labour for it. Thus speaketh the Apostle Peter, 1. Epist. 1. 6. 7. Now for a season if neede require, ye are in heauines through manifold tentations, that the triall of your faith beeing much more precious then gold that perisheth (though it be tried with fire) might be found vnto your praise, honour, and glorie, at the appearing of Iesus Christ. Where the Apostle saith, that if men by the fire will trie the gold to the ende that they might certainly know what is the value of it, and yet it is but a thing that perisheth, and therefore in no wise to be compared to faith and other graces of Gods spirite: then the Lord much more by affliction may make triall of them, to the ende that all men may see them to be so precious as they be. Thus was Abraham prooued, Gen. 22. 1. when the Lord commaunded him to offer vp his onely sonne Isaac whome he loued, which he willingly obeyed, and by faith offered him vp, Hebr. 11. 17. so that the Lord saith, now it was knowne by good prooffe that he feared the Lord, when for his sake he had not spared his onely sonne. Thus is it knowne who are they that haue receiued the seede of Gods word into good ground, and who into stonie ground, euen such as got away in tentation: and so though they beleueed for a time, yet then shew that the word was not rooted in them, Luk. 8. 13. and thus it is knowne who haue builded there houses vpon the rocke, and who vpon the sands

sands, who haue beene onely hearers of the word, and who doers of the same. Euen such as when the rayne falls, the flood comes, and the winde blowes, there houses stand or fall, that is, they that in affliction and tentation continue the same that they were before, or are vnlike vnto themselves; to be short, thus were the Israelites tried in the wildernes, where it appeared many waies what was in euery man, where some were murmurers, some fornicatours, some idolatours, some disobedient, and some faithfull, and all this by the seuerall afflictions and crosses that did befall them. Thus by the great afflictions that came vpon Iob at once, appeared what was in him, when in all that he sinned not with his mouth, but saide, The Lorde gaue, and the Lord hath taken away, blessed be the name of the Lord. And thus lastly by triall appeared the weakenes of Peter, who though he had made so large a confession of his faith before; yet at the voyce of a mayde, when he saw greater danger, sware and forswore with cursing and banning, denying Christ, euen that he neuer knew the man: therefore if it be good for vs not to be ignorant of our selues, and so not to be deceiued with an ouerweening of our selues; if it be good for any man to see his wants and weaknes, that he may be humbled and seeke to haue them healed, if it be good to know certainly that we haue receiued such and such graces, euen in that measure that we haue, that we might be thankfull to God and comforted in our selues: then seeing that affliction and the crosse bringeth forth all this at once, and by trial we finde what faith, hope, loue, patience, obedience, &c. is in vs, and what not, that whatsoeuer we seemed to be before to our selues, and others, yet now we know certainly that we are thus and thus, it can not be denied but that affliction worketh much good vnto vs, and we ought to say with the Apostle, that we knowe it to be so. VVhich we may much more confidently when we shall see (omitting to speake of many moe vses that the crosse hath) that last and greatest of all, that is spoken of vers. 29. Hetherto we haue seene that there is great vse of affliction, and that it worketh much good, and that in euery crosse besides the present bearing of it, the Lord offereth great commoditie vnto

vs and worketh it in vs thereby: so that as in all other things there is the present possession of them, and the use of them, in so much that many haue great goods and yet not know howe to use them; so many haue great and long crosses vpon them, yet labour not after the fruit of them. Thus seeing afflictions are common to the good and the bad, and both doe beare them, whether they will or no, yet the one must labour for the good which the Lord offereth to them thereby, which the other not once so much as looketh after: which no doubt when Gods children are some thing carelesse in, then he continueth his rodde vpon them, nay increaseth them, because his purpose is to doe them good: and so herein dealeth with them as a father (euen as he is) who spareth not the rodde, till his childe be thereby humbled, to the confession and amendment of his fault, because his purpose is to doe him good, when as notwithstanding he letteth his seruant goe, when he seeth that he will not profit by wordes or a fewe stripes, as not caring for him: so the Lord when he spareth the wicked in their sinnes, and reserueth them to further iudgement, correcting his owne children againe and againe, sheweth that his purpose is to doe them good. Therefore let no man in the continuance of afflictions be too much discouraged, as though the Lord were continually angrie with him, or had a purpose to destroy him thereby, which he could doe in a moment at once, but let him thus reason with himselfe out of the word; Nowe I know assuredly that the Lord loueth me in deede, because he purposeth to doe me good by all things, euen by affliction, and therefore whereas I through the vntowardnes of my nature, haue not profited sufficiently by his former chastisements, he sendeth a new fatherly correction, thereby to worke my further good, and whereas I through my crookednes and stubbornnes doe not yet profit by them, as he would haue me, therefore I see that in much mercie he continueth it, that so I might get good by it at the last: and herein the Lord dealeth like a wise & carefull Physitian, who purposing not so much to giue Physick vnto the sicke patient, as to cure him thereby, if the first medicine will doe it, there he leaues them; if not, he applieth one medicine

dicine after an other, because he hath a diligent care of him: and if at any time he maketh any intermission, it is because of the patients weaknes, whome he would by that meanes to gather some strength, not that he meaneth to leaue him: so the Lord purposing, according to his word, by affliction to doe vs good, when by the first crosse we profit not as we ought, then either he letteth it lie the longer vpon vs, or remoouing it sendeth an other in steade of it, though not presently, because we could not beare it, yet afterwarde when it seemeth best vnto him. Therefore the best thing for euery man is, soone to profit vnder the crosse, that so it may be remooued, and not so much to labour for the remoouing of it, as for the fruit of it, least it going away without profit, the Lord bring vpon vs some greater afterwards, seeing he is purposed thereby most assuredly to doe vs good. Moreouer, by this we knowe that whereas euery man desireth that which is best for him, and yet most men erre in the particulars, desiring that which is most pleasant, profitable, honourable, &c. in this worlde; that in deede is best for vs at all times, whatsoeuer it be, which maketh most for the glorie of God in vs, our owne saluation, and the edifying of our brethren, which because the Lord worketh many times by afflictions, as wee haue heard, euen they then are best for a man: Euen as when a mans bodie is so distempered, and some member so putrified, then it is best for him to haue his bloode taken away from him, to be launced and scared, yea to haue a part cut off: therefore when any affliction or calamitie doth befall vs, let vs not be discontented therewith, or be impatient, but submitting our iudgements & wills to the iudgements and will of God, let vs quietly indure, seeing the Lord giueth vs that, not which we fondly desire as the best, but which he knoweth to be, and is indeede the best. Now seeing it is so, what then I pray you is the cause why not onely the wicked, but euen the godly, which ought to knowe this, and to beleue it, doe so grievously complaine of there afflictions? as *Dauid*, *Iob*, and the rest, as though they should be hurt thereby, when as we haue seene they worke their good, and therefore are best for them: Truly it can not be denied, but that

men for the most part doe more complaine of their afflictions then they ought to doe, and doe not so comfortably beare them as they should: yet this hindereth not but that men should get good by their afflictions, and be also perswaded thereof, though they be full of complaints, whilst they are in the midst of them: for who complaineth more then these two men, and yet who had more profit and got greater good of them then they? for such is our nature, that we must needes haue the feeling of afflictions, vnlesse our heart were hard like yron or brasse, and so we were stocks and no men: but seeing it is otherwise that our hearts are soft and tender, it can not be but that euery thing should worke vpon vs, and we be mouued according to the nature of it, to ioy, sorrowe, loue, hatred, anger, and feare, and therefore tribulation must needes trouble vs, and affliction afflict, and the crosse crucifie, and yet we may be perswaded that it is for our good, and looke for it from thence, euen as the sicke patient can not as he is man, but feelee the launcing, and searing of his flesh, and so complaine of it with great grieve, yea cry out for the extremitie of paine, though he knoweth it to be best for him then, and therefore after a sort doth most willingly suffer it. But many others are so full of complaints in their affliction, because they are not perswaded at that time, that the very thing is sent for their speciall good, and therefore such are to meditate vpon that which we haue already spoken concerning this matter.

In the latter part of this verse when he saith, *to them that loue God*, as he thereby restraineth this generall promise, so he sheweth to whome it appertaineth, namely to those that beleue in Christ Iesus, and are sanctified by his Spirit, for he in-treateth of the certaintie of the saluation of such: nowe the true and faithfull beleeuers as he hath before discerned them from others by this fruite of faith, namely sanctification, so he doth here by one part of it, which is loue, as in the Epistle to the Galat. chap. 5. vers. 6. so that vnder one kinde he comprehendeth all godlinesse, but he taketh this thing rather then any other, as most fitte for his purpose, for speaking of affliction, he saith, By this we shall trie our faith, if our loue vn-

to GOD continue euen then. For vvh whereas the vvicked
vvill pretend to loue God in prosperitie, but in aduersitie they
fall unto hatred, yea unto plaine cursing and banning: he that
truly loueth God, loueth him not for his backe and bellie
alone, nor principally, but because he is goodnes it selfe, and
therefore to be loued. And herein the one bevvray their ser-
vile nature, that like as servants loue not their masters, if they
once beginne to correct them: and the other their liberall and
childish disposition, whome no correction or stripes of the fa-
ther, can make to chaunge their loue to him, much lesse driue
avvay from him. This is that which Satan knowing general-
ly to be in the nature of man, thought to haue found in Iob,
though he vvvas deceiued, vvhen he said, Doeth Iob loue or
feare God for nothing? hast not thou bene an hedge round a-
bout him? but touch all that he hath, and see if he vvill not
blaspheme thee to thy face. Therefore if in affliction we cease
not to loue God, and in loue to serve him, vve shall be sure
that he vvill fulfill this promise to vs, of turning all things to our
good. Moreouer, seeing that the Apostles purpose is, to intreat
of patience in affliction, this no doubt, is molt fit for the pur-
pose, namely the consideration of the loue which vve ought to
beare unto God. For if that in worldly matters we vvill beare
many great things at the hands of them vvhome vve loue, as
the childe at the mother; the husband at the wife; and one
friend at another; then how much more ought vve to beare all
things at the hands of God, vvhome vve knowve so loueth vs
in Christ, and therefore vve ought so to loue him againe: and
no doubt would beare if there vvvereth that loue in us unto him,
which ought. When he addeth in the same verse, (*Which are
salled of his purpose*) as hee doeth further shewe to whome this
promise doeth appertaine, euen to such, so he sheweth the
cause of it, vvwhich is not any vvorthines of theirs, or right be-
having themselues under the crosse, as thereby deseruing it,
but the free loue of God, vvhereby he before the beginning
purposed to doe them good, vvwhich purpose of his nothing can
alter, but he maketh all things to further it, euen afflictions?
so that thus he declareth the certentie of this, for vvhat can
hinder

hinder the purpose of God? Nothing: and therefore afflictions can not hinder the good of his children, seeing that hee hath purposed to do them good, which purpose of his appeareth by their effectual calling, and therefore when he had purposed to saue them, he called them in time to the knowledge of it, and from thence it came that the worde was effectual to them, when it was unprofitable vnto others. So the Lord continuing the same purpose of his towards them, it shall come to passe that though all other men should waxe worse and worse by their affliction, yet the Lorde would turne all theirs unto their good because he had purposed it. So that for the certentie of this hee leadeth them to the consideration of the purpose of God appearing in their calling, which being verie strange, and many things against it, yet nothing could hinder it because it was purposed. So by the crosse our good being ordained by the unchangeable purpose of god, how many things soeuer may seeme to be against it within vs or without us, nothing shall be able euer to hinder it, but we shall alwaies finde this promise to be true: that all things shall worke together for the best to those that loue God, euen those that are called of his purpose. In the next verse when hee addeth; *For those whom he knew before, hee also predestinate to be made like to the image of his Sonne, that he might be the first borne among many brethren*: he declareth another most excellent end wherefore the Lorde layeth the crosse vpon his children, namely, that thereby they might be like unto Christ their eldest brother, as the Lorde hath ordeined, that all that are his should be: and thus especially it worketh our good, when it maketh us conformable to Christ: where he not onely saith, that afflictions doe befall us by the very speciall prouidence of God, and not by chance, but to what ende he sendeth them, namely that as Christ first suffered and then entred into glory, so all others going the same way might be like unto him, as he hath appointed that they shoulde, and therefore wee neede not to feare that the crosse should hinder us from our saluation, no more then it hindred Christ from glorie: nay, that wee ought
in

in the midst of it, to haue sure hope, that in the ende vvee shall be like unto Christ in glory, because vvee are like unto him in the crosse.

Concerning the former, that no affliction commeth by fortune or by chaunce, but by the appointment of God, he not onely suffering it, but first ordaining it, and then laying it upon us with his owne handes, it containeth in it most notable comfortes by it selfe, and is that vvhich the whole Scripture beareth very plentifull witness unto: for seeing that wee beleue that God made all things of nothing, therefore whatsoever are the meanes of any thing the Lorde is the doer of it, for that they did that which they did by his speciall power, seeing that without him they are nothing. Therefore the seruants of God haue confessed, that the Lorde himselfe hath brought all their troubles upon them, as Psalme 66. 10. *Thou, O God, hast proued, thou hast tried vs as silver is tried, thou hast brought vs into the snare, and laide a strait chaine upon our loynes, thou hast caused men to ride over our heades.* And Iob vvhhen all his goods were giuen into Satans hand, who stirred vp the Sabeans and the Chaldeans to spoile him, yet hee saith, *The Lorde hath giuen, and hee hath taken it.* The deuils besought Christ not onely that he vvoulde suffer them, but that he vvoulde sende them into the swine, that they might goe into them, Mark. chap. 5. vers. 12. So Matth. chap. 4. vers. 1. Christ is saide to be ledde by the spirit into the vvildernesse to be tempted of the deuill, to shewe, that whatsoever did befall him there, the Lorde sent him thither, and to that ende. And so hath hee taught vs to pray, *Leade us not into temptation, vvhich is more comfortable then to say, Suffer us not to be ledde: because therein vvee confesse, not onely that the Lord beholdeth vs in all our troubles, but that hee, that is our Father, and knowveth our strength, layeth them vpon us vvith his ovvne hande, and therefore vvee neede so much the lesse to feare least vvee should be ouer-laden.* The
confide-

consideration of this should not onely make us patient in all afflictions, but to looke for some good from them, seeing that he vvhich hath promised to vvorke our good by them, doeth lay them upon us himselfe: this no doubt vvvas that, that stayed the olde man Hely vvhen hee hearde that message from the Lorde by Samuell, vvhich othervvise might haue bene more vncomfortable vnto him, as appeareth by his vvordes, 1. Sam. 3. 18. It is the Lorde let him doe vvhat seemeth him good. For this is all one, as if the sicke patient should haue a Phisitian to deale vvith him, that vvve his brother, his father, or his friende, vvho shoulde not onely prescribe the medicine, but make it and minister it himselfe, of vvhole fidelitie and care tovvardes him, because he doubteth not one vvhit, it might make him most vvilling to receiue it, though verie bitter and unpleasant, and to hope for some good from it. Thus our Sauour Christ speaketh, Ioh. 18. 11. *Shall I not drinke of the cuppe vvhich my Father hath ginen me?* speaking of his sufferings. To shew us, vvhensoever any crosse doeth befall us, it is the cuppe vvhich God our Father in vvisedome and mercie hath mingled for vs; and therefore vve shoulde not feare any hurt by drinking of it, but rather hope that it should vvorke our good, as he hath promised. If vvhen the childe hath offended his father, he should say to his seruant in his anger, Take him out of my sight and punish him, it would be more grieuous then if he should take correction of him himselfe: so it may minister unto us some comfort that in afflictions vve knowe that vve are under our fathers hand, and that he hath not deliuered us unto any other, to be tormented. If one that were blind should be suddenly taken, & carried to some punishment, he knew not by vvhom, he might greatly feare, vvhat would be the ende or measure of it. Or if one shoulde be dealt withall as is the manner of the Spanissh Inquisitours, to put the poore soule in the greater feare, if he should haue a tormentour sent vnto him verry ougly disguised, who should cary him into a darke place, he knew not whether, that might increase the griefe of his affliction the more, but if vvhen he were in the midst of it, he should heare the voice

vnto us, because vvee looke not up unto him that sendeth it, and vvee are so blinde, that wee consider not vvhio striketh us, yet vvhē wee heare out of the Worde, the voice of our Father speaking unto us, and telling us that it is hee that dealeth vvith us, howe straunge and deformed soever the tormentour may seeme to be, let vs not be too much discouraged, because that euen vvhē hee striketh us, the bowels of compassion in him doe yearne upon us more then in a mother towards her children, and hee seeketh thereby to doe us good. Thus wee see that all afflictions are ordained and sent of God, and that the saluation of the Church, and every member of it is ioyned with bearing the crosse, so that vvee are not to looke to be freed from it, unlesse vvee will pervert this order established by Gods decree, neither neede vvee to feare it vvhē as the Lorde that hath determined to saue us, hath appointed also this vvay and meanes to saue us, and vvhē his decree of sauing cannot be seuered from his decree of exercising vs under the crosse. Which that vvee might not looke to be freed from, or feare least it should hinder us in our saluation, the Apostle telleth us wherefore the Lorde hath thus decreed of the whole Church, euen that seeing his owne Sonne Christi Iesus came no other way but this unto glorie, hee beeing the eldest brother in the house of God, All other by their practise might yeelde unto his soveraigntie, when they will not refuse to goe that way to their inheritance, which hee went before though never so grieuous, euen through many afflictions. So that euen as a noble man will haue all his servants to weare one liverie, that they might be knowen: so the Lorde would haue all his children known by one badge: the badge that he put upon his eldest sonne Christ was the crosse, therefore none of us the younger breethren must refuse it. For as in a familie, great is the priuiledge of the eldest brother, and none must looke to goe beyonde him, nay every one can not be like unto him, and if any might come to as great

an inheritance, as hee by doing those things which he did before them, they might not refuse the condition, unlessse they woulde prefeire them-selues before him. So seeing it hath pleased the Lorde to consecrate the prince of our peace through affliction, Hebr. cap. 2. vers. 10. and hee came vnto glorie no other way then this, vve must thinke it good for us to goe the same way, that we might be like unto him, and so by our practise, shewe that wee acknowledge him to be the prince of our peace, and our eldest brother. Then euen as hee is the chiefe and principall in the common wealth, in the Church, in a private familie, and in any place, that all desire to be like unto, so vwhen vvee are contented to be like unto Christ in any thing, euen in the crosse, then shall wee declare that vvee holde him to be the chiefe and principall, and as it is saide here, *the first begotten among many breethren*. For indeede howsoeuer there is great difference betweene the heade and the rest of the members, yet there is a certaine conformitie betweene the members of the same bodie and the heade, and all of them are inferiour vnto it: so howsoeuer there is no comparison betwixt Christ and us, yet vvee must be like him in this, that we must not be aboue him, and therefore not to refuse any condition, that he hath undergone before, unlessse vvee would preposterously prefeire our selues the members before him our heade: vvhich were to darken the glorie of him, that is the first borne, and to staine the honour of him that is the prince of our peace. For what a disorder were it, if the subiects would refuse to doe that which the Prince had done before? and if the younger breethren shoulde thinke much to bee brought up that way that the heire hath beene before? euen so when vvee shall refuse to beare the crosse vvhich our Saviour Christ by the appointment of his Father hath borne in greater measure then wee shall or can, it is nothing else but to lifte up our selues aboue him, and to say that

that wee will not be conformable unto him as to our prince or eldest brother. And what a thing were this, that wee being worse then dust and ashes, shoulde desire to be spared aboute the onely Sonne of God, and should so loue our selues, that the estate of Christ Iesus should seeme to be vnnicere for vs, and when he was in all sufferings and afflictions brought vnto glorie, wee shoulde dreame of a more readie way, and thinke to come to it some other way wee knowe not what? Therefore let this comfort us in all trouble and aduersitie, that wee can neuer be pressed so lowe with it, but that Christ Iesus hath beene deeper plunged in it before, so that the more trouble and aduersitie wee suffer, the more are wee like unto him: yea, if it were possible for us to goe downe into hell, and to suffer all torments of a desperate man in soule and bodie, euen in them wee shoulde be most like unto Christ in his great agonies and bloody sweates, yea in his crosse when hee cryed out vwith a lowde voice, *My God, my God, why hast thou forsaken mee?* But if al this doe not satisfie us, and wee further demaund why the Lorde shoulde appoint so harde a vway for us vnto heauen, and ordaine that by the straight way and narrow gate, wee shoulde enter into life, and shoulde wish that hee had appointed some easier way then this: First of all wee must not prescribe the Lorde any thing in the matter of our saluation, but thinke our selues happy, that wee are saued any way, yea if wee went to heauen by hell: and secundarily when wee are come thither, wee shall finde the ioyes so farre surpasse all troubles and aduersities vwhatsoeuer that wee haue suffered both in greatnesse and continuance, that wee shall neuer repent vs of the hardnesse of the way, no more then it did Ioseph, that hee first induring the prison was afterwarde made ruler in Egypt: or Iacob that he came to inherite his fathers blessing at the last, by a long exile & tedious bondage: or the Israelites,

that by passing through a forlorne wildernes fourtie yeeres,
they came to the lande of promise in the ende. Or
Dauid that he came to the kingdome of Israel
by suffering so many things under
Saul as he did.

Nicholas Bownde.



A treatise



A Treatise of a contented minde.

Num. 11. *From the 4. vers. Moses setteth downe the most hainous sinne of the people, which grieved him so, that he complaineth of it vnto the Lord, vers. 11. who gaue him this answer concerning this matter, vers. 18. the execution of which is described, vers. 31.*

THeir sinne was this, that they were not contented with that most blessed estate that the Lord had placed them in: which, howsoever it may seeme to be but a small thing, yet if we measure it by the punishment that came vpon them for it, we must needes confesse it to be great. For if the iustice of men doth punish men but according to the qualitie of the fault, the Lord doing it a great deale more, it can not be but a great sinne that pulled so great a punishment vpon them. And in deede seeing that we belecue that the Lord doth gouerne the whole world, in wisdom and mercie, deuiding vnto euery one that portion which he knoweth to be most conuenient for them, looke how much we are discontented with our estate, so much doe we detract from the wise and mercifull prouidence of God. Now this sinne of theirs was so much the more grievous, by howe much more their estate was so good as it was, and therefore had so many causes to be contented therewith. For besides that, they were deliuered from the cruell bondage of Egypt, they had many singular testimonies of Gods fauour, both for this life and the life to come, and therefore the Prophet Dauid, Psal. 78. 12. doth thus set forth the indignitie of their sinne,

sinne; declaring howe many benefits of God they did enioy, when they begunne thus to murmur. And if we doe but consider the manifold publique benefits in the Church and common-wealth, as the word of God, this long peace vnder so gracious a gouernment, with so great plentie and freedome from so many plagues, whereby all these are so much the more comfortable vnto vs, besides the priuate commodities which euery one of vs may particularly remember in daungers escaped, in good things receiued vpon soule and bodie, for this life and the life to come in our owne persons, and such as appertaine vnto vs, we must needes acknowledge that there is great cause why euery one of vs should be contented with our estates, and that our sinne in murmuring at any time should be very great. But yet we must come vnto that whereof the Apostle speaketh, Phil. 4. 11. I haue learned in what soeuer estate I am therewith to be contented.

Nowe that we might the better see into the sinne of this people to auoid it, we must marke by what steppes they came vnto the height of it. First of all they did lesse esteeme of that pleasant foode, then they should, and did not see it to be so excellent & conuenient for them as it was: for they speak of it very contemptuously, saying, There is nothing but this *Man*; when as it was not onely able to nourish them, but was as pleasant as wholesome, for it had the tast of pure oyle, and sweete honie, besides it beeing giuen them daily, they might see in it the speciall prouidence of God towards them in feeding them from hand to mouth as it were: so that this should haue bene vnto them in stead of all dainties in the world, if they could haue seene it, but as though all this were nothing, they say, There is nothing but this *Man*. Therefore we must heed take least at any time we doe denie or lesse the benefits of God, but labour to see them all, and acknowledge them to be so great as they be, that so in respect of them wee may confesse our estate to be so good as it is, and therewithall to be contented. And euen then, when we begin to mislike any thing, because it is not such as we wish it were, then we must also remember how otherwise it may be commodious vnto vs, & what great vse we may haue
of

haue of it, and so beholding the goodnes of God towards vs in it, to rest with thankfulness well contented therewith.

But they, giuing place to the deuill, & their own corruption in this, from hence it came to passe, that they preferred any other food which they had not, before that excellēt meat which they had: & in deede thus *Satan* dealeth with men, whē he hath brought thē to a misliking of that which they should not, then he wil offer thē many other things, & perswade thē to like of any rather then of it. And this is to be marked so much the rather because they esteeme onyons, leekes, & such like, & fish, not of the daintiest, but such as the poorest were wont to be fed with-
all, before this most holsome & pleasant meat, and so are contented to chāge for the worse. And they were so much the more wicked in all this, because they say they had the other food for nothing, though in deede they had not, for they being vsed as cruelly as might be, were no doubt constrained to pay for euery thing to the vttermost, but they meane, they had these base & cōmon things for a small price: yet they might haue truly saide of the *Man*, that they had that for nothing, euen for the gathering. But now in a murmuring spirit, they had rather giue some thing for the worse, then enioy the best for nothing, & would not onely change for the worse, but also giue something for the exchange: & thus had an imagination that it should be merue-
lous well with thē, if they were any other wise then they were yea though it were much worse. Therefore wee must endea-
uour to profit by our present estate, & to serue God in it, neuer i-
magining that if it were any other wise with vs, we should be very well, & we would doe great matters, when in the meane
season we cannot keepe a tollerable course in that cōdition we be presently in. But whether God blesseth vs, we must be thā-
ful & rightly vse it: or whether he chastiseth vs, we must be hū-
ble & profit by it: & be assured that it is a meere illusion of the
deuill, to be perswaded that if we were otherwise, thē we would
be a great deale better, whē as now we cā not be as we should:
for if we haue no power ouer owne will in time present, what
hope is there we should haue it in time to come, vnlesse yve
presently labour for it? And if they could haue serued God with

Man,

Man, then there had bin hope, that if that they had bin driuen to onions and leekes, they should haue done there duties then also: as he that serueth God in a single life, may hope to serue him also in mariage: he that doth it in one estate, may hope to doe it in an other. But they that ignorantly dreame, that if this were not their estate, let befall then what will, they hope to do well ynough, or let this crosse be remooued, and let any other be laid vpon them, and they will beare it, and let their estate be but any waies changed, and they will indure it: they shal finde it farre otherwise by experience, euen as this people, who not vsing well their owne condition, when they were fedde with *Man*, after when the Lord gaue them not common meate but quailles, they were ten times worse then they were before.

The deuill doth not here leaue them, but draweth them on further, and they following the corruption of their own hearts doe not here stay, but beeing once perswaded, contrarie to all reason, that to be fedde with onions were better for them then with *Man*, doe as men void of all reason, so vn satiably desire them, like vnto bruit beastes, as they will not be quieted, till they haue their greedie desires satisfied: for they say their soule is dried away, vers. 6. As indeede this is the nature of any immoderate affection, that it worketh vpon the bodie to the hurting and consuming of it, especially a lingring and vnreasonable desire. So that there fault was not onely in that they desired that which they should not, but most of all, that they had no gouernment of their affections to stay them, but did let them range so inordinately. But here if we demaund, whether it be simply vnlawfull for a man to desire any thing that hee wanteth, and to wish that his estate were bettered, or whether he must alwaies remaine in one estate: I answer, it is lawfull for vs to desire and pray for as many things as we want, and God hath promised, but in that maner that he hath promised them. Therefore whereas he hath first of all promised vs the forgiveness of our sinnes, his fauour and euerlasting life, and these be the greatest things in the worlde, wee may, nay wee ought to desire our owne saluation, and all the meanes of it, both first of all, and with the greatest desire that may be, and here

here we neede not to feare any exceſſe. For we muſt hunger and thirſt after the righteouſnes of Chriſt Ieſus, Matt. 5. 6. and as newe borne babes, deſire the ſincere milke of the worde, euen ſo earneſtly as they doe deſire thier mothers milke, 1. Pet. 2. 2. Wee muſt deſire the publike aſſemblies of Gods people, euen as the hart deſireth the water brookes, in the heate of ſummer, when he is chaſed, Pſal. 42. 1. And we muſt long to be preſent at Gods ſeruiſe, euen to our fainting, which is the propertie of longing, Pſal. 84. 2. And it were a ſinne not to haue theſe great affectiones in vs vnto them. But all outward thinges as they be promiſed vnto vs, euen as they ſhall further vs in theſe thinges, and make vs more fit to gloriſie Gods holy name; and in the ſecond place, ſo we muſt deſire them, but to theſe endes eſpecially, and all our affectiones vnto them muſt be in a ſecond degree, neither aboue nor equall with the former. Therefore firſt of all, we muſt deſire them as it is the will of God to beſtow vpon vs, and as he in his wiſedome doth better knowe then our ſelues, what will make vs moſt fit to ſerue him: which will of his is firſt reuealed vnto vs in his word, in that the thinges be honeſt and lawfull in their owne nature, in ſo much that we may neuer deſire any vnlawfull thing, for it is not his will to giue vs that: Secondly in all outward thinges that be lawfull (for we ſpeake of them) I ſhall know whether it be the will of God to beſtowe this vpon me or no, or whether as it is good in it owne nature, ſo he ſeeth it to be good for me now by the ordinarie meanes he giueth me to bring it to paſſe, and by bleſſing of the meanes: for ordinarily he worketh by meanes, in ſo much that if I deſire a thing, and he denie me all meanes to compaſſe it, or maketh not the meanes to proſper with me, then I am aſſured it is not the will and pleaſure of almighty God to beſtow it vpon me, yet it is not the time, this is not the place or meanes whereby he will beſtow it vpon me: here I muſt ſtay my deſire, but when I ſee the Lord both to offer and bleſſe the meanes, whereby I conclude it his will, that it ſhould be ſo, or whiſt I ſee it, and ſo am in no doubt of it, I muſt take heede that my deſire or my affection vnto it be not ouer great,

and that I be not like the people in consuming and pining away with the desire of it: and as Ahab and Ammon were sicke of their vnlawfull desires, we must take heede of these vnlawfull desires so much the more carefully, because they alwaies bring with them the abuse of the things we desire. For as the people did inordinately desire any foode saue *Man*, so when they had it, they glutted themselues therewith, as Psal. 78. 29. So they did eate, & were filled, for he gaue the their desire, they were not turned from their lust, but the meate was yet in their mouthes, when the wrath of God came vpon them: Where he noteth their behaiour, that they did not onely eate, but stuffed themselues till they were full, and they satisfied their lust and like brut beasts, as their perswation of the things was vnreasonable, so their affection to them was intemperate, and the vse of them vnlawfull. And this must needes follow it, for besides that our owne affections, if they be not ruled by Gods spirit, are headie and strong, and readie to blinde our vnderstanding, it is the iust iudgement of God vpon vs in punishing our vnlawfull desires, to suffer vs to fall into the abuse of the things. Therefore as we must alwaies desire the things here belowe but in that measure that we should, so we must pray vnto God that together with them he would teach vs the right vse of them; & we must not imagine that if we had them, we should be happy and blessed, but pray the Lord that we may haue the with his fauour and blessing, and that by abusing of them we neuer offend his maiestie. This we finde to be true in all the commodities of this life by experience, he that ambitiously seeketh honour, is proud when he hath it, and knoweth not howe to vse it: the couetous man as he careth not how he comes by his riches, so he cannot tell how to spend them: the voluptuous man, as his desire is insatiable, so in his pleasure he obserueth no circumstances of time, place, person, or end, but onely satisfieth his lust. Therefore though to haue these outward benefits be a singular blessing of God, yet rightly to vse them is a speciall grace proper to his children that aske it of him.

And the abuse of things is so much the more carefully to be looked vnto, because the Lord though he satisfied their insatiable

satiable desire to the full, Num. 11. 19, 20. yet for all that, and for the abuse that followed vpon it, he sent a most grievous plague among them, v. 33. And in deede these two as they be most vsually ioyned together, so the Lord dorth many waies punish them: for as concerning our inordinate desires, euen that is the thing many times that hindreth vs from obtaining the desires: for though in all heauenly things the more earnestly wee desire the, the sooner we haue the, yet in earthly things this onely hindreth vs fro the, or at least wise causeth the to be deferred, that we haue the not so soone as otherwise we might: whereby the Lord correcteth our desires, & teacheth vs more earnestly to desire heauely things: or els if the Lord do giue vs the things that we thus desire, together with it he sendeth some grievous affliction, as vpon this people here. And afterwarde the same people, when they would needes haue a King, & could not be dissuaded to the contrarie, the Lord gaue them one in his wrath, but it was a cruell *Saul*. And there is great reason of this in all things: for besides that the desire it selfe is worthie to be punished, vnreasonable desires many times doe make vs to vse vnlawfull meanes to haue them satisfied, both which when they be ioyned with the abuse of the thing, must needes prouoke the Lord so much the more grievously against vs.

The chiefeft cause of all this, was their incredulitie, Psal. 78. 22. they did not belecue that the Lord had a fatherly care of them, & sought in all things to do them good, euen as he knew what was commodious for them: which was so much the greater a sinne in them, by how much the Lord had so many waies testified his great loue to them, not onely by his word, but by his workes, v. 23. where he beginneth to reckon vp so many benefits of his bestowed vpon them. Therefore that we might auoide all these sinnes, we must labour first of all to beleue the forgiuenes of our sinnes by Christ Iesus, and that we are receiued into Gods fauour by the imputation of his righteousness: then we must be perswaded of his fatherly providence watching ouer vs for good, and that he hauing given his sonne Christ Iesus vnto vs, will with him giue vs all things needefull for vs, and that there beeing a kingdome provided for vs in

heauen, much more are wee heyres of this worlde: which faith that wee might be confirmed and strengthened in, we must not onely barely acquaint our selues with the promises of the worde, wherein hee testified and shewed all these thinges vnto vs, but also marke his fatherly dealing with vs from time to time, wherein he hath confirmed the truth of these promises vnto vs.

Moreouer, concerning this matter, this is an especiall meanes to bring vs to a contented minde, if in worldly things we neuer propound too high an estate to our selues, neither looke for great matters of this life, but set a meane condition before our eyes as Iacob did, Gen. chap. 28. 20. If God will be with me, and keepe me in this iourney which I goe, and will giue me bread to eate, and clothes to put on, so that I come againe to my fathers house in safetie, &c. with words proceeding from the trueth of his heart, not purposing to dissemble with God, did declare a maruelous contented minde, if we consider who it was that spake it. First of all, the graund-childe of that mightie Abraham, who was able to reskewe his kinsman Lot with three hundred and eightene souldiers borne and brought vp in his house, Gen. chap. 14. vers. 14. and who was so rich, that the land in which he sojourned was not able to beare them, cap. 13. 6. Then he was the onely heyre of that rich Isaak, who dwelling in *Gerar*, sowed and found by estimation an hundred fold, and was exceeding rich, cap. 26. 12, 13. and was so blessed, that the king of the land was afraid of him, v. 28. Thirdly it was he, who was so blessed in all earthly and heauenly things by his father in the chap. going before, and was confirmed in the same againe in this very chap. v. 13. and last of all, was established in the faith of it by the Lord himselfe, v. 17. After all so many and great things, which might haue made him looke a lost, what a minde had he that desireth but meate and drinke, and clothes? especially in so long a time of absence from his friends, for he knewe well the cause of his owne departure, euen the cruel rage of his brother, which could not be appeased, but in a long time. And this is so much the more worthie to be considered, if we reade the text, as some of the

the learned translatours doe, namely when the Lorde shall haue bene with me, & shall haue kept me in this way, by the which I am to goe, and shall haue giuen me bread to eate, and clothes to put on: and to be short, when the Lord shall haue bin my God, then this heape of stones, which I haue set up for a pillar, shalbe Gods house, &c. wherein as hee doth not tie Gods favour to the aboundance of these outward things; but confesseth that he may be mercifull unto him, yea in a meane estate, so this mercie of God he desiring aboue all, is contented that the Lord should shew it unto him which way it pleaseth him, if it be but in meate and drinke, and clothes. So our Sauour Christ hath taught us to pray for our daily bread, by which though he meane all things needefull for this life, yet in naming bread, he sheweth us what meane things we should looke for: whereunto agreeth the prayer of the wise man Proverb. 30.9. Giue me not pouertie nor riches, feed me with food conuenient for me: and the exhortation of the Apostle, 1. Timoth. 6.8. When we haue foode and raiment, let us be contented therewith: which that we might so much the more earnestly labour to attaine unto, let us consider how God hath alwayes blessed them, that haue looked for small matters, and punished them that haue had aspiring mindes, resisting the proud, and giuing grace to the humble. Dauid when hee was accused of treason against the king, truly protesteth of himselfe Psalme 131. *Lorde, mine heart is not haughty, neither are mine eyes lofty, neither haue I walked in great matters, which are to high for me.* And when Saul in policie offered his daughter unto him to be his wife, that by that meanes he might be destroyed of the Philistines, he answered, *What am I, that I should be sonne in law to the king?* 1. Sam. 18. 18. and when it was further urged upon him, he said, *Seemeth it a small thing unto you to be the kings son in law?* 23. yet afterwards God made him King. But Adoniah & Absolon both of them afterwards aspiring unto the kingdom, by the punishments which God brought upon the, were made spectacles of so great ambition to the posteritie. Mordecai in time of the captiuitie having well

well deserued of the king, Hest. 2. 22. sought not ambitiously to preferre himselfe, but serving still faithfully in his former estate was highly aduanced at the last cap. 6. Contrariwise Haman swelling with pride like a toade, as it appeareth in many places of that story, was at the last brought to that great shame & confusion, which deseruedly fell upon him. And that we might in all persons consider the truth of this we shall find that if they haue no other punishment of God upō them, yet they haue this, which is no small one, restless minds & unquiet spirits. For besides that, the mind of man is insatiable, & there is no worldly thing so great, but mans desire is greater, & therefore when he hath this & that, still he desires more, & is not satisfied: we must remember that great things are very rare, & hard to be attained unto, & therefore we like to misse of them: and so the mind must needs still be unquiet. So the other, if they haue no other blessing yet they shall haue this, quiet spirits, & contented minds, which is an especiall grace: For besides that, small & meane things are especially promised of God, and are most common in the world, & therefore most like to be attained unto, and so the desire soonest satisfied: the blessing of God also is upon such, which quieteth their mindes, and is unto them in stead of all things which they want.

Last of all concerning this matter, when we haue through the blessing of God attained vnto great things, we must make this account of them, that there is no certentie in them, for wee may loose them all in a moment. Iacob had experience of this, Gen. 32. 7, who being commanded of God to returne into his cuntry, & was in the way confirmed in the providence of God ouer himself in that iourney, ver. 1. & came laden homewards with so great abundance, as is noted in that chap. vnderstandeth of the sudden, contrary to his expectation, that Esau commeth against him with 400. men, who remēbring his former threatenings when he departed frō him, & now considering his great power & maner of coming towards him, is suddenly stricken into a great feare of loosing his life & al that he had: & though it pleased the Lord to deale more mercifully with him, yet by the providence of God he greatly feared it, by which he was taught

taught, not to place his chiefest contentation in this great abundance, but in the fauour of God, which before he most of all desired: which, as he inioyed when he had none of all these things, so it might continue with him when all they should be lost. Therefore we must not say, Oh if I had this or that, &c. I should be well, and then I would be contented: for what if I had it? how soone may I loose it againe? then how quickly shall I be discontented? Therefore are they called uncerten riches. 1. Tim. 6. which is true of all worldly commodities & pleasures. And the whole scripture, besides daily experience teacheth, how great uncertentie there is in the inioying of husbād, wife, children, parents, friends, goods, houses, lands, libertie, life, or any thing else: onely the fauour of God in Christ Iesus is certaine, & his promises of the forgiuenes of sinnes and euerlasting life are irrevocable: for as all of them be Yea & Amen in Christ Iesus, so he is to day and yesterday, and the same for euer: therefore if in all times and estates, we would be well contented, we must onely make a certen account of that: so that whether we enioy any thing, we must more account of the fauour of God appearing untous in it, then of the thing it selfe: or whether the Lord denie us the thing we desire, it must be sufficient unto vs, that he hath receiued us into his fauour, or whether hee taketh the thing away from us againe, yet this contenteth us, that he turneth not his louing countenance from us: which if we could come unto, then no doubt many times we shoulde enioy things longer then we doe: for this is the next way to keepe all things still, so to hold them, as being contented to giue them to the Lorde, whensoever it shall please him to take them from us. Besides it maketh the minde contented whether we haue them, or we haue them not, when we alwaies esteeme them but as things uncerten.

Nicholas Bownde.

FINIS.

WHOSOEVER IS DESIROVS TO LEARNE AND REMEMBER THE
word of God that he might liue according to it, let him consider that which is
written in the Psalme 119. part 2.

THE TEXT.

1 *Wherwith shall a yong
man cleanse his wayes?
In taking heed thereto
according to thy word.*

2 *With my whole heart
haue I sought thee, let
me not wander from
thy commandements.*

3 *I haue bid thy promise
in my heart, that I
might not sinne against
thee.*

4 *Blessed art thou, O
Lord, teach me thy sta-
tutes.*

5 *With my lips haue I
declared all the iudge-
ments of thy mouth.*

6 *I haue had as great de-
light in the way of thy
testimonies, as in all
riches.*

7 *I will meditate in thy
precepts; and consider
thy wayes.*

8 *Thy delight in thy sta-
tutes; and I will not
forget thy word.*

THE PARAPHRASIS.

1 First of all be perswaded, that the word of God is onely
that rule, whereby the whole life of euery man, & that in
euery thing must be ordered, even the life of a yong man,
who hath most reasons for him selfe, why he should be
excused, as he is most disordered.

2 Then upon this perswasion giue your selfe unfainedly to
the reading and hearing of Gods word, as to the meanes
which God hath appointed to teach you: & pray to God
in the carefull use of those meanes for his holy spirit, that
therby you might come to the true understanding of his
worde.

3 That whch you haue thus learned, let it not swim aloft
in your braine, but let it be deeply settled & hidden in your
heart as a treasure, labouring to frame al your affections
unto it, that so you may haue it in a readinesse, whensoe-
uer you shall occupie it, otherwise though you know ne-
uer so much it will not keep you fro sinning against God.
You thus profiting giue thanks vnto god alwaies for that
which you learne, because be it neuer so little, it is more
then many in the world do knowe, yet content not your
selfe with it, as though you had sufficient, but pray unto
him to be further enlightened; because it is lesse then
many others doe, and you your selfe should knowe.

But aboue all be carefull to talke of that unto others,
which you doe daily learne your selfe, and out of the a-
boundance of your heart let your mouth speake, for by
teaching others you shall learne your selfe.

That you might do all these things, labour to haue ioy in
the worde, and in all the exercises of it, more then in any
worldly thing, and be occupied about those things with
greatest delight: for in whatsoever we take greatest plea-
sure, that will sticke fastest by us.

Last of all, meditate and consider of that with your selfe,
which you haue learned, and muse upon it alone, not
contenting your selfe with the generall rules, but labour-
ing in your conscience to make the use of them profita-
ble to your owne selfe in the particular practise therof.
Thus doing all these things carefully, you shalbe sure ne-
uer to forget that which you learne: though you doe not
remember euery thing, yet God will by his spirit call so
much into your remembrance as is needfull for you to
know, and then especially when you haue most neede of
it, as in the houre of your death, & the day of temptation:
but as you faile in all, or any one of these, so may you
feare to faile in the truth of this promise.

A good helpe for an ill memorie.

N.B.

